

A
SEASONABLE
DISCOURSE OF
Spiritual Stedfastnesse;
WHEREIN,

1. It, and a Relapse, with the heads, members, and degrees of, both, are exactly defined.
2. The Subjects, Causes, and Symptomes of the fearfull sinne of Apostasie cleerely expressed.

As also Directions, incentiues, to recover, re-inkindle the old-cold-declining Zeal.

Together with Arguments, Motiues, that the young, or strong standing *Convert* may be in Grace firmly established.

Loe thus, haue we searched it: So it is, heare it, and know it for thy good. I O B. 5. 27.

By I. B. Preacher of the Word.

L O N D O N.

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TO
THE RIGHT
WORSHIPFULL

NICHOLAS INCE Maior
of the City Chester; And
to the worshipfull Aldermen his
brethren, the Sheriffes, with all
who beare Office in that much
honoured Corporation; I B.
wisheth growth in grace, and
in the knowledge of
Christ Iesus.

Worthy Sirs,

Ts a true saying,
That one sinner de-
stroyeth much good.

Ecel. 9. vit.

For like a bad Tree,
he possesseth the place of a
better: And (though barren)

A 3 devourer

The Epistle Dedicatorie.

Luk 13.7.

2. Chro. 19
13.14

1 King. 14.
27.

Mat. 27.26

Math. 23.5.
&c

devoureth equall nutriment
with him that beareth. Be-
sides, he Cumbersthe ground,
bring forth ill fruite, whe so-
ever he stands. Let Rehoboam
be rooted in the land of Iudah
the grave Counsell of the
aged is reiected, that of greene
youth is accepted: he findes
shields of Gold, leaves them of
brasse: And, in taxing of the
subiect, makes his little finger
heavier, than the whole body of
his father. Set a Pilat in the
soyle of indicature, perinurie is
approved, Barabbas delive-
red; And Iesus Christ the righ-
teous condemned. Plant a
proud Pharisee in the vine-
yard of the Church, he glorieth
in swelling tytles, claimes the
highest roome at the Table,
And covets the chieftest seate
in the Synagogue. He tythes
Mint,

The Epistle Dedicatorie.

Mint, Cummin; omits mercy, truth; straines at a Gnat, swallowes a Camell; violently pressing the traditions of men, desparatly neglecting the Commandments of God: He saith, and doth not; pointing at the way to heaven by speech, treading the path to hell by practise: And (O shameleshipocrit) the Phylacteries vpon his garmets, are the largest; his prayers in the Temple, are the longest. And if this, be thus? Why then are the prophane Prodigalls reputed kind men? styled good fellowes? And enemies to none, except themselves? Did not one man sin, And wrath fell on all the Congregation? Was not the whole land plagued, in the dayes of David, three yeeres together with famine because

Luk. 11. 42

Mat. 23. 3.

Mar. 12. 40

Iosh. 22. 26

2. Sam. 21

The Epistle Dedicatorie.

Exod. 15. 1.

Judg. 5. 1.

Pro. 11. 10.

2 King. 10. 24.

Tim. 5. 22

Ig. 9. 14.
18

because *Saul* and his bloody
house slew the *Gibeonites*? Read
and see. And from this
ground, may we not be glad
when vnfruitfull trees are cut
downe? What did *Moses*?
Deborah? Let it goe well
with the *righteous*, doth not
the *Citie* reioyce? And when
the *wicked* perish, is there not
shouting? Will it not also
follow hence, that its a wor-
thy worke, by lawful meanes
to remove gracelesse men? To
roote them out, of *Church*,
Countrey, *Kingdome*? But not
to aime beyond the marke;
Let me be bold, from the
wise kings proverb, to advise
you, exhort you; that in all
your elections you lay hands
rashly on no man. Call to
minde *Iothams* parable. Plant
a bramble in your *Citie*, he will
hang

The Epistle Dedicatorie.

hang on each good mans
sleeve; And if not teare your
flesh, yet prick your fingers.
Set him in the *Sanctuarie*,
your Fathers house will be a
denne of *Theeves*. Place him
where you please, he shall
make the ground barren: Or
else ever hold me guiltie of
a damnable lye. For your
selues, like *Iob*, be clothed with
the Garment of iustice: filled
with the fruite of righteous-
nesse. In your old-age, be fat &
flourishing. Gouverne your fa-
milies well: So shall you the
Citie better. Nurse vp your
Children in the feare of
God: And (if need require)
let them marrie. Tread
not in the steppes of bastard
Protestants; who will yoke
their sonnes to vntamed hei-
fers, if but laden with thicke

Mat. 21. 13

Luk. 13. 7.

Iob. 29. 14.

Phil. 1. 11.

Psal. 92. 14.

Eph. 6. 4.]

1-Cor. 7. 36

A 5. clay:

The Epistle Dedicatorie.

1 Cor. 7. 39

Iosh. 24. 15

clay : Their Daughters to verie Asses, have they pastures large enough. Graffe yours into Gods stocke : And account your Prayers, their greatest portion. Let others halt betweene two opinions ; but as Ioshuah, doe you, and yours serve the Lord. If you demand, why this little treatise is directed to you? My defence is at hand. Did you not (vnexpected) give me a free and generall call, to be one of your Citie Lecturers? Shall I be thought worthy to speak, And not to write unto you? Again; when one meane failes, to manifest affection, gratefull minds will vse another. The Law, after Adams fall, was vnable to revive him: Then did not God reveale the Gospell? In the like case,

The Epistle Dedicatorie.

case, may not *his practise* be
my president? Moreover,
(not to boast) of all the *pa-*
pers I ever penned, these, by
my iudicious friends, have
bin best approved, most desi-
red to be published. And final-
ly, how I love you, *my soule*
knoweth right-well. But no-
thing doubting of your ac-
ceptance, I commend you to
God, & the word of his grace;
which is able to build further,
And to give you an inheri-
tance among all them that are
Sanctified.

Acts 20.32

Yours (such as he is)
to do you seruice. *I.B.*



To the Reader.



*Christian Reader (ac-
cording to the Apo-
stles Prediction,)
we live in perillous
times; the last, and
worst age of the world. For are not
men Lovers of themselves? Co-
veteous? Boasters? Proud?
And what not? Who can number
the dust of Atheists? Papists? He-
reticks? Hipocrits? Or measure
the spacious Gloabe of meere For-
malists? Selfe-condemned Apo-
stats? Have we not a Viperous
generation among vs, who professe
themselves to be of the damned
Crew? Will sweare for a wager?
Drinke health's to the Devill?
And account it their Grace, to be
reputed gracelesse? Crying, in the
Epicurean language, Let vs eate,
and*

2 Tim. 3. 1.
&c.

To the Reader.

1 Cor. 15.

32.

and drinke: for to morrow we shall dyc? And is not the heauie hand of our God, gone out against vs? How many worthy men (some where of our English forrest brought forth) in Germanie, Bohemia, And the Palatinate, are fallen upon the sword? And have spilt their bloud, like water, on the ground? Who can tyth the widowes, or tell the tenth part of fatherlesse children, that follow their armes, wring their hands, And shed teares, because the Enemie hath possessed the Land? Is not their fathers house, at Prage, Heidelberg, And Bre-da, made a denne of Theeves? Hath not that noble Prince, And right noble Princesse Palatine, bin pursued as David before Saul, of the vncircumcised Philistines? Carried their lives in their hands, And many a time constrained, to refresh their fainting spirits, to put their royall feet, under the Table of some Churlish Naball? And (as
ms)

Math. 21.

13.

The Reader.

my brethren !) is there yet a Prophet gone out, to declare when these things shall have an end? But because this dolefull object is more remote; therefore (though it should not) the lesse lamented, Let us draw neerer home. And take a view of our owne Nation. Hath not Death cruell death, haunted the Court, Citie, Countrey? Killed our King? Slaine our Nobles? And turned into small dust, sixtie-six-thousand of the common subjects? Call for the aged, and let them (if they can) tell when so many in so short a revolution of time, haue vealed the head, And given vp the Ghost? But what effect hath followed this dreadfull mortalitie? Is not England (London especially,) as proud, covetous, prophaine, And secure as ever? I doubt not but that some have laid these iudgements to heart, brought foorth fruite, worthie amendment of life: But as the Disciples sayd of the five loaves and two fishes,

Math 3.8

To the Reader.

Zeph. 2. 2.

fishes, what are they amonge so many? *Alas! Alas! The dead carkeffes of neighbours, kindred, friends, like rotten dung spread on the earth, have caused the seeds of wickednesse, in the lives of a huge multitude, but to shoot vp, & grow the faster. What then shall we, can we expect (without a change) to be the end? For will not God take vengeance on such a people as this. You therefore (before the decree come foorth,) Who make profession, like Moses stand in the gappe, pition the Father of mercie, And the God of all consolation, not to enter into iudgement, with this sinfull generation: but to put the evill day farre from vs. Pray for the life of our King, the peace of our Land; And the continuance of the Gospell, to vs and our posteritie from generation to generation. Cry in the eares of the Lord of hoasts, to powre downe the Spirit of wildome and resolution vpon his own annointed,*

To the Reader.

ted, *that he may* guide the great people committed to his charge, in the way of truth; *be the* ioy of all his chosen, and a terror to all his enemies. *That the Sun of that morning may* never rise, or *that day numbred to the* Monthes of the yere, *when it shall be sayd, the* Adversary hath invaded the land; *the* Arke of God is gone from our English Israel. *If we sit secure,* take heede of a Spanish whip, a Catholike scourge *For what privilege have we,* Iudah, Ierusalem; *And our Neighbour kingdomes have not enjoyed? Why then may we not feare the* like correction? *(Chiefly, if we lye in the same sinnes?)* Now *that you may be* prevented of or prepared *for the* invasion of Foes, fiering of Beacons, roaring of Cannons, sacking of Cities, ravishing of wives, deflouring of virgins, tossing infants on Pikes, rending of members a sunder, and resisting vnto bloud, *Consider what I have sayd, And write in*
this

Heb. 11. 37

To the Reader.

Heb. 11. 37

this short succeeding Tractat. *Better Counsell to undergoe the sharpest torments to flesh and bloud, than I have in these few lines, I cannot give thee. Read them for thy selfe, Pray for me. And the rather, in that thou little knowest, how short a time thou hast.*

Thine in the Lord Iesus:

John Barlow.

February 23. 1626.

The



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tractat, prosecuted; are in
this Table, related,

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A
SEASONABLE
DISCOURSE
OF
Spirituell steadfastnes.

2. Pet. 3. 17.

*Ye therefore be'oved, seeing ye
know these things before;
take heede lest ye also being
led away with the errour
of the wicked, fall from
your owne steadfastnesse.*



THE Apostle Peter,
having the Spirit
of prophecy, in
the beginning of
this Chapter fore-
tellet, that in the last dayes shall
come, Scoffers, walking after their

B

owne

*The Logically
resolution.*

owne lusts; saying, *where is the promise of Christs appearing?* for are not all things, as they were, since the Creation? The which hereticall opinion, hee by many strong arguments, confuteth; And so, with severall admonitions and exhortations, concludeth this his *Epistle*. Wherefore, to speake as the thing is, in these verses are contained both an *admonition*, and a *direction*, and in the admonition, these following particulars may be considered, observed.

First, the *persons* to whom it is directed; next the *ground*; and thirdly the *matter* of it. For the *Persons*, they are layd downe Collectiue, *Yee*, or by an adjunct tittle, *beloved*. The *ground* is implied in the word *therefore*, and expressed in this sentence; *Seing ye know these things*. And the *matter* hath a twofold branch, *ignorance*, and *backesliding*; both which properly adhere to the wicked;

wicked; yet by occasion may cleave to the godly. Lest ye also being led away with the errour of these *Mockers*, fall from *your owne stedfastnes*.

Ye:] my Countrymen, beleeving Iewes; and all succeeding Churches, and grounded Christians.

The Theologicall exposition.

Beloved:] the object of my affection; I being an agent, but you patients.

Therefore:] in this word is closely implied the ground of this admonition, it being a word of relation.

Seeing you know these things:] here is plainly exprest the full foundation of the admonition: for the Apostle doth not intend, the things *hard to be understood*, in the *Epistles of his beloved brother Paul*; but the misinterpretations which the *unlearned*, and *unstable* deduce and draw from them *to their owne perdition*.

Take heede:] beware, watch,

haue an eye: a kind of presidiarie, or Martiall guarding of a mans selfe.

Lest yee also being led away :] or led away together : a Metaphoricall speach (it seemes) borrowed from a traoueller ; who, by the wandring of others, is subiect to be seduced.

With the errour :] mistaking, false opinion, or wandring from the true way ; the Apostle continueth on in the Metaphor.

Of the wicked :] the proper signification of the word, is one *Lawlesse* ; or (as some will) for whom *no law is put, and appointed* : ἀθετος answereth to the Hebrew word (*rashang*) which is by interpretation, restlesnes, for ἀθετος, comes of ἀ *privativa* and τίθημι ; as if we should say in English, vnsetled.

Fall :] slyde, or goe downe as starres.

Your owne :] that which, in the vse of the meanes, you haue obtained,

tained and the Lord conferred,
imparted.

Stedfastnes.] Strength, stable-
nes, confirmation; and that *Spi-*
rituall, not *Corporall*.

Whereas in the last dayes
shall arise, scoffers, wa'king af-
ter there owne lusts, and per-
verting the word of truth to
their owne perdition, I doe
therefore admonish you, my
well affected Countrymen;
and, by you, all succeeding
Churches; especially knowing
these things before, that you be
circumspect, and set a Martiall
watch ouer your selues, lest,
you together with these errone-
ous and unsettled persons,
through ignorance or weaknes,
be seduced and led away from
the right path, the doctrine of
godlines, and so be deprived of
the Lords ordinances he hath

*The Me-
taphrase.*

imparted, and you, your owne selves obtained.

Now in the deduction of doctrines, we will begin with the last words of our text first, and as *Ruth* after *Boaz* his reapers gleane and gather the fullest and best fed eares, which the hand of the *Holy-Ghost* hath let fall, for the Spirituall bread and nourishment of our soules.

Doctrines
deduced.

Fall from your owne stedfastnes.]
From this sentence we, in the first place, collect, that,

Doct. 1.

A Spirituall stedfastnes may be obtained.

Psal. 27 vlt.
and 51. 12.
and 112. 7.

The Prophet *David* commands it, prays for it; and confesseth, that some did obtaine it, possesse it; And doth not the *Apostle* also perswade to the same, crying, be *stedfast, immooueable*? For this end, did he not desire to see the *Romans*? Send *Timothens* to the *Thessalonians*? And doe not his fellow-labourers *Urge, presse*, the same

1 Cor. 15.
vlt.

Rom. 1. 11.

1. Thes. 3. 2.

same thing? Who then hath cause to question the truth of this Doctrine? If any shall, reason may releue him.

Iam. 5. 8.

Rev. 3. 2.

Reas. 1.

For, is not man a Subject capable of it? may he not be fitted to receiue it? Is not the *facultie* of his *understanding*, in respect of its essence, *Sound*? his will of power, strongly, since his fall, *bent to action*? And hath he not affections, violent? passionate? *Memorie* too, to retaine iniuries? things done of old? *Fallow ground*, may be *manned*, receiue good seed; and bring foorth fruite, *fifty, an hundred fold*. Waxe, if the signet be imposed, will it not take a faire *stampe*? a semblable impression? a slip rent from the tree, may liue, bud, beare in abundance, if set into a flourishing stocke, the Body, though dead, the soule re-infused, will reuiue, mooue, and performe its naturall operations. And what if we affirme, that man by nature, *is as a linclesse log, a*

Ier. 4. 3.

Ephe. 2. 1.

Iohn 15.5. *sencelesse stone, and a withered branch? Yet this must be vnderstood, in regard of Spirituall motion; not graces, and stedfastnesse reception.*

Reas. 2.

**Matth. 19.
26.**

Ioh. 9.6,7.

Ioh. 11.44.

Heb 11.3.

Againe, shall we thinke any thing *impossible with God*? In no sort; except it crosse his owne nature, and contradict the truth of things; and doth this, we haue in hand, either of them? What? or who is he, dares say so? From a *privation* to a *habu*, there is no regresse, or *returne by the rule of Philosophie*; but in the Art of *Theologie*, it may be found. Hath not God opened the eyes of him that was borne blind? *raised the dead to life*? and could, if he would, *haue made stones, reasonable men*? Did he not, at the beginning, *make al things of nothing*? And be there any greater opposites? Contradictions then these? *Where may they be had*? Is not *Logick*, the Art of reason, *Silent*? or dare we imagin that the
hand

hand of Iehovab is shortned? His power weakned? What a height of blasphemie were this? Without controversie, to Create is little lesse difficult, then to remake, and amend.

And if this were not thus, for what end was *preaching* appointed? *Sacraments* ordained? and *Prayer* commanded? are these giuen in vaine? For no end? What greater impietie? Deeper degree of indignitie can be offered against God, and his holy powerfull *Ordinances*? Is not the word mightie in *operation*? able to pull downe *strong* holdes? And repaire his *decayed* image? His ruined *Temple*? Is it not *Spirit* and *life*? And hath not Christ promised, that the dead hearing it shall lue? Certainly, this seede, being sowne in the Lords chosen closes, will prosper, not a corne thereof shall miscarie. Wherefore, let Sathans plots, not

Reas. 3.

Heb. 4. 12.

Rom. 1. 17.

Ioh. 6. 63.

Iohn 5. 25.

Gods purpote be frustrate, and brought to naught.

Reas. 4.

Finally, let me aske thee a question? Shall not Christ be of ability to recouer, what *Adam* of imbecillitie lost? The *Holy-Ghost* to build, what the vncleane *Spirit* did destroy? What if Sathan be strong? Is not the *Archangell* able to match him? breake his head, and grinde him to powder? Shal not the *Creator*, conquer the *Creature*? the yonger here shall serue the elder. What a depth of infidelitie were it to dispute? Doubt of this? Why then, let it euer remaine as an infalible truth that a *Spirituall Stedfastnes* may be obtained. For what the sonne hath *purchased*, by the *Spirit* shall be *applied*. Now for our further information, it may thus be defined.

Gen. 3. 15.

Ioh. 16. 15.

Stedfastnes defined.

Spirituall stedfastnes, is a firme retention of the degree of grace received.

In this *definition*, two things are chiefly

chiefly to be considered: the *Genus*, a firme *Retention*; and the *Difference*, of the degree of *grace received*. We call it a firme, stable, or settled *retention*; the which truth is in the holy letters pressed, though vnder various termes. *That worthy thing which is committed to thee, keepe: hold what thou hast: Let no man take away thy Crowne;* and many the like.

2. Timo. 1.

14.

Rev. 2. 25.

And it is a firme *retention*, or settled *conservation of grace and Sanctification*; not of gold, silver, place, promotion: for these we catch as the living; hold as men dead; nothing shall plucke them out of our hands. We adde, of the *degree*, or *portion*: For all the regenerat haue not one equall measure of *holines and sanctitie*; And that for severall reasons. 1. One is of ancient standing: another of yesterdaies planting 2. Some haue had much watering and dressing: others little in comparison of them. 3. And all are not

a like dilligent to redeeme the time, and vie the meanes inioyed. Besides, *God*, for Speciall ends, may conferre more vpon some one Christian at his *first conversion*, then another shall haue acquired at the day of *his dissolution* yet for all this, to keepe and conserue what they haue (be it lesse, or more) *from diminution*, is to continew in the *fore mentioned Stedfastnes*. A child, as the aged man, may retaine his *natura'l strength*: So may a babe, as the growne Christian, his *Spirituall* in *Christ Iesus*.

Stedfastnes
distributed

Obserue further, { Habitual.
that this stedfastnes is { Practic 1.

Both these are in our definition *comprehended*, by the Apostle *intended*; And, without question, may be *procured*. They differ as *cause*, and *effect*: For the former in nature preccads the latter, giues an essentiall being to it, as the father to his Sonne; neither,
for

for a moment can exist without it. Take away the *habit*, or any degree of it, and proportionably the *act* perisheth: whence (it may be) as a wise *Teacher*, our *Apostle* primarily intends, *habitual*; at the second hand, *practicall stedfastnes*. For conserue the fire, and it will heat; retaine the habit, and it will worke.

Againe, ha- } Vnderstanding,
bitual stedfast- } Will and affecti-
nes is in the } ons.

For as the *faculties* so the *habits* of them are distinct, and may be distributed. *God*, when he sets vpon the soule to Sanctifie it, plants a diuine light in the vnderstanding, whereby *truth*, and *error* be cleerely discerned; the *narrow path* to *heaven*, and the spacious *Gate* that leadeth to *hell*. This is called, *ey salue*; or the *anoynting which teacheth all things*. Also, the *Lord* infuseth a new created power into the *will* and *affections*, enabling them to covet
and

Rev. 3. 18.

1 Io. 2. 27.

and embrace good, to reiect and shunne *evill*; so farre foorth as the vnderstanding part apprehendes and presents them. Its a fond dreame of the *Arminians*, that grace should not be habitually infused at our conversion; or if it be, it is no Sanctifying grace of the Spirit: heres a new doctrine indeed. But doth not knowledge expell ignorance? Faith, infidelity? Shall not that then which abolisheth corruption, be iustly stiled a grace of Sanctification? Nay these men maintaine, that the *Act* in divine graces preceeds the *habit*; as if burning, should goe before fire. Wit, whether wilt thou? *Must not the tree first be good, before the fruit can?* doth *pure water*, spring out of a *troubled fountaine*? True it is, that many *Acts* confirme and perfect the *habit*; but yet giue not its essentiall being, passing this, let vs goe on.

Mat 12. 33.

Iam. 3. 11.

Rom. 5. 3.

As for practically { Externall.
stedfastnes, that is { Internall.

Christ admits of this division, when he saith, *these people draw neere me with their mouths; and honour me with their lips, but their hearts are farre from me.* The former without the latter, is profitable for nothing. Who more frequent and constant in externall shewes, and Ceremonies, than the *Pharisees* of old, the *Papists* in our times, and yet both, the most abominable *Hypocrites* in the world? Take *Paul* praying, it is in the *understanding and spirit*; preaching, it is in *power, & authoritie*; Singing, it is with *grace and gladnes of heart*. Where is the ground of his greatest ioy? He *serues the Lord, in the law of his mind*. Of his deepest grieve? *The law of his flesh, rebels against the law of his minde*. This man would obey *God with the whole man*: or he accounts himselfe a *miserable, wretched man*. O

Matth. 15 8

1. Cor. 14.
24.

2. Tim. 1. 7.

Rom. 7. 22.
23. 24.

O what sweet internall straines
 haue issued from that settled san-
 ctified spirit! *How deere* (speak-
 ing of God) *are thy thoughts vn-*
to me ? They are exceeding many.
Whom haue I in heauen, but thee?
When shall I appeare in thy pre-
sence ? I set thee alwaies on my
right hand. Thy law do I loue; I will
meditate there on night and day:
And, when I awake I shall be satisf-
fied with thine image, Where
 knowledge is planted in the minde,
 it will see him who is invisible;
 still casting the eye that way, a-
 midst a million of other objects.
 If faith be once rooted in the
 will, let Heretickes dispute, Sathan
 roare, the world tempt, and death
 terrifie, it stands fast, is vnshaken.
 Grant it be moved, its but a little;
 and then after ward with more ea-
 gernes & affiance, like a resolute
 souldier his fallen armes, layeth
 hold on the Lord Iesus, cleaveth
 faster vnto him. These are some
 of the internall motions of Spiritu-
 all

all stedfastnes: as for the *external*, it is when we bring the members of the body to a constant course in holy actions: to preach, read, heare, meditate, sing, pray, with any other outward *act whatever*, Now from all which hath beene said, what a large path of application haue we to walke in? to pace thorow?

In the setting forth, it confuteth such, who conceite it a thing impossible, to acquire this *Spirituall stedfastnes*, with the *kinds of it*: but what marvaile? When they neglect the meanes, omit the season, conserue a strong habit of corruption in them, by pampering the flesh, and a settled course of euill doing; are strangers from the *life of God*, haue not one graine of *grace*, neither ever felt the least wound of *Mortification*: should we demand of these the like to *Pauls* question, haue you receined this *Spirituall stedfastnes*, since you were baptised?

Use. I.

Acts 19. 2.

We

Acts 25 26

We might expect the like answer; for how many would reply, *We haue not so much as heard that there is a spirituall stedfastnes?* Or, as *Festus* concerning the *Aposle*, they haue no certaine thing to say of it. So these may haue milke in their breasts, marrow in their bones, and corporall stabilitie; be able to plow, sow, runne and ride without wearines, this is all they thinke of, care for; yet doe but obserue the course of these men, and shall you not see, how they never doubt, question the procuring of any other kind of stedfastnes, if it fall within the fathome of a created *possibility*? And harshlie censure all, who tread not in the *highest step*, and lift not the toe into the *loftiest stirrop* of profanes? For were it to drinke soule-slaying healthes, he who comes not to their pitch, is condemned, casheered as an vnworthie companion: to kindle and
 smoake,

fmoake, if he once deny the pipe, must get him gone, and be packing. Is he vnfit for his calling? Or careles in the execution of it? With open mouth, they cry; such a man is simple, an *Idiot*, and worthy to die a begger. Will he not hold out at Dice and Cardes, from sunne to sunne? Then he is no body, nor a commendable *Gamester*. Doth he ever grow weary in getting or spending? Want the least skill, omit any oportunitie, vntill he become immooueable, invincible in a setled path of impietie? He is reputed a lazie person, a destroyer of good fellowship, and deserues the whipping post. And notwithstanding all this, if they liue in *Palpable ignorance*, obtaine not the knowledge of *holy things*, never acquire one *graine* of *faith*, procure the weakest *Anchor of hope*, purchase any sacred *fear* of the most high; learne not how to *Call vpon God*, Confesse their sin, petition

petition, for what *they would have*, and to be constant in *well doing*, though they have time, & meanes for all these, and their saluation depends thereon, Yet *God and Man* must hold them excused. O heartlesse *people*! Most vnhappy *generation*!

Use. 2.

Luk. 14. 19

Psal. 107.

27.

At the second step, this serueth to taxe such, who holding that this *stedfastnes* may be had, yet striue not for it. These have a *price* in their *hands*, but no wil-
ling *hearts*. One must as in old time, *goe deuote his farme*, a second *plow his Oxen*: a third *burie his father*. And a fourth *marry a wife*, that he cannot stand about it. Some log, or other letteth. We have too few *rooted in knowledge*, *grounded in faith*, or *stablished with hope*. Every windy doctrine puffeth them out of the way, makes them stagger and reele like a *drunken man*. The report of a Cannon will cause a faint hearted souldier to quake, to tremble,
And

And any terrible tidings, con-
 straine many to *Shipwracke their*
faith, split a good conscience in
 peices. Some as *Naball*, are halfe
 dead at a *threate*, others with
Gaal, for all their boasting, feare
 the very shaddow of a *moun-*
taine. Doe not many among vs,
 read the *Bible*, as beasts runne in-
 to bushes, on stormie rainie daies?
 Heare a *sermon*, as he who hath
 an ague mooues his body, when
 they feelee the fit to come vpon
 them? *Pray*, as the deafe man
 speaks, when God roundes them
 in the eare by some heauie iudg-
 ment? sing *Psalmes*, as beggers
 worke neuer but (and scarcely
 then) when authoritie inioynes
 them? *Giue almes*, as *Iordan* fills
 hir banks, rarely in a yeares revo-
 lution? And receiue the *Sacra-*
ment, when the silly Papists eate
 an egge to shame *Lent*, and them-
 selues too, and thats but once *per*
annuus, and then at *Easter*? our
Vnderstandings are seldome set on
 God

1. Timo. 1.

19

1. Sam. 2 5.

37

Iudg. 9. 36.

God the Object of all perfection: our *affections* with great difficultie are raysed to *him*: our faith fixed on his never failing promises; And our wills be weakly bent to runne the pathes of his *Commands*: so that, as the *Leper*, cryed, *I am uncleane, I am uncleane.* We may, we are *unsettled*, we are *unsettled*. He is one of a thousand, who can truly testifie of himselfe, that he meditateth vpon God, relieth on him, and hath his heart firmly fixed on the Lord: for some, in a great degree, lose the very *habit of grace*, other the *acts thereof*; and the most, with much wavering, hold what they haue obtained. Are we not tolled, like a feather, by the wind? Carryed about, as a Cocke-boate, with the least gust? ready, as *Peter*, to sinke after a few steps made on the water? With *Ephesus* we haue left (if not lost) our *first affection*, run from the *husband of our youth*, mispent

mispent our portion: And as the
Dog to his vomit, the Sow to hir
wallowing in the mire, turned to
our former wickednes; and lapt vp
 that sinne, which in times past,
 we had spued out, with great
 eagernes, greedines. They, who
 (like the *Galathians*) receiued
 their *Ministers* as an Angell of
 God, are growne slacke, in giving
 to him his *deserued honour*; yea,
 peradventure, would (were the
 power of their hands, equall to
 the malice of their hearts) plucke
 forth his eyes, do him a mischief;
 but beloved, these things *are not,*
ought not to be so.

Hol. 2. 7.

2. Pet. 2. 22.

Gal 4. 14.

15

And to make a further progresse
 in following the point, if a
Spirituall stedfastnes may be pro-
cured. Let vs try whether we, or
 no, haue obtained it. Hath the
Oldman receiued his deaths
 wound? is he peirced thorow the
 sides? Broken in peices? Not
 able to stand? Doth the *New*
feed fat, grow strong, sing like
 birdes

Use. 3.

birds in the pleasant spring? is the eye of thy mind opened, to see clearly *the wonders of the law? Deepe mysteries of the Gospell?* With the vanitie of all *Earthly things?* Is thy soule filled with *Faith, Love, Hope,* and all *the graces of the holy Ghost?* Is the pulse of the *flesh* feeble? Of the *Spirit*, firme? Canst thou preach in *season, out of season?* Heare, without wearines? Pray; *Continually:* and beare crosses with *Contentation?* Dost thou hunger, after the *bread of heaven?* Thirst, for the *water of life?* And that as often, as for thy *appointed foode?* Where be thy thoughts for the most? On *God*, or the *World? Earth,* or *Heaven?* What are thy words ordinarily? *Corrupt,* or *Sanctified?* Thy *Actions?* *Good,* or *Evill?* To be brieft; art thou *strong in the Lord,* and his *mightie power?* As able now to fight *the good fight*

fight of faith, as *Caleb* was the
battels of his God, many yeares
agone? Is thy life ever flowing
with the streames of holines, as a
never dying Spring? Thy last
crop, better then the first? And
thy meate and drinke daily
to doe *the will of thy heavenly Fa-
ther*? Then be of good comfort:
for thy labour in the vse of the
meanes, hath not been *in vayne in
the Lord*. But alack! How many
are ever *learning*, and never
come to the *knowledge of the
truth*? Full of vnbeleefe, no with-
standing their long profession of
the Gospell? And scarce worthy
to be numbred among the sted-
fast? For Carechise our people,
how many know little? No-
thing? Look into their actions, are
they not vnsetled? Follow them
home, veiw their order there;
And how few call vpon God;
desire his blessing; Or with the
Noble Bereans, search the Scrip-
tures to boult out the truth they
C haue

Ioh 4.34.

1. Cor. 15.
vlt.

2. Tim. 3.7.

Acts 17.11.

Mar. 9. 19.

Mat. 6. 30.

Heb. 5. 12.

Vse. 4.

haue heard? May not the Ministers complaine of our people as did there Master, *how long must we be among you?* When will you procure this stedfastnes? O yee of little faith? Little stabilitie! We Preach, and you heare; we Pray, and you too in appearance; we giue, and you receiue, *Angels foode, bread from heauen, the Sacred body of the Lord Iesus;* and yet you are not, its to be feared, established. Men, like a green Nut, sticke still in the husk, are shaken as the reed with the least winde, weake they be as water; and haue need, notwithstanding the long time and great meanes they haue enioyed, to learne the *first principles of religion*. But is this well done? Will God, thinke we, take it well at our hands? Or be contented to receiue his *talent* with so great *damage? disadvantage?*

But now to finish our course in the pursuing of this doctrine; seeing

seeing it may be had, strive we for this stedfastnes. Are *we* not capable of it? *God* able to giue it? Is it not promised to them that seeke it? Hath not *Christ* procured it? Be not the meanes great to effect it? Or shall not the *Spirit* haue will and power to apply it? Why then labour we no more for it? Spend our time, consume our dayes without it? And as it may be had; So is it worth the hauiing. Will a wise man take a *dwarfe* to his prentice? Make choice of *weake willowes* to be the posts of an house? Or presse *children* for *souldiers*? I trow not. Then, if ever we would be the seruants of the most *high God*, timber in his *Spirituall Temple*, fight vnder the colours of the *Lion of the tribe of Iudah*, and be crowned with *glory immortall*, get wethis *Stedfastnes*. For our *Captaine Christ*, our *Lord* and *chiefe Master*, admits of none, but *strong men* in his armie, tall *Cedars*

Acts 16. 17

1. Pet. 2. 5.

Rev. 5. 5.

Mat. 25. 20.

Luk. 13. 7.

to build him an house; and stones of the firmest temper, to be placed in the walles. We liue in good dayes better then our forefathers before vs; So that lesse strength was expected from them, then will be at our hands. For God is equall in all his wayes, looks for encrease answerable to the times and meanes. Wherefore be thou assured, that where *much is given, much shall be required:* and why should it not? Had we a plant in our garden, should we water it morning, evening, prune it, hedge round about it; and, for all this labour, did it not grow, shoote vp, flourish, would we not rend it vp by the rootes, cast it forth, and suffer it to dye, to wither? And shall not the Lord do so to vs; if we attaine not to the *forenam'd stedfastnes*? What could he haue done more for vs, then he hath done? Will he suffer vs alwaies *to cumber the ground*? Make the place barren? No, no; he

he will send forth his *Vine-dresser*,
giue him a strict charge to cut vs
downe; And say to vs, as *Christ*
did to the Figtree, *never fruite*
grow on thee more. I can tell you,
that this would be a sorrowfull
season, a dismall day, and a wo-
full, feareful sentence; whose eares
would not tingle, and haire bris-
tle to heare it? And rather then
vndergoe it, wish he had never
been borne? Wherefore, get
wisdom, and faith, and sted-
fastnes, and abound in all; And
when thou hast it in the habit,
then bring it into act; exercise
thy selfe, lay thy pollicie, bend all
thy might, to be deeply rooted;
grounded in the *grace of God*, and
all times *to be doing*. A weake
man in the gifts of the spirit, is
like to him, who hath many cor-
porall infirmities; both his person
and motion are vnpleasant, vn-
profitable. Who will Com-
mend a feeble beast? Or who
desires to backe one that halteth?

Mar. 9. 14.

And so much for this point.

And fall from your owne stedfastnes.] The next thing we observe out of these words is this, that

Doff. 2.

A Spirituall stedfastnes may be fallen from.

It may, though it should not, ought not, else why did the Apostle giue out this charge? publish this Caveat? Or why are beleeuers so often forewarned, premonished to beware, to take heed of it? And what a cloud of witnesses in the holy letters haue we recorded, who fell from it? What a fall had *David*, one of the Lords worthies? His good son was a long time carryed downe the winde, went backe many degrees; *Peter* also had a sudden, but a shrewd slip, pulling *Barnabas* downe with him. But what doe I talke of, tell of single persons, when as whole Churches, tribes, nations haue turned backward? as *Galatia*, *Ephesus*, all *Asia*, and the *Jewes*. Now

2 Sam 11.4

11

Neh. 13.26

Gal 2.13.

Rev. 2.4.

2. Tim. 1.

15.

1 Kin 12.

20.

Now for the more full and profitable prosecution of this point, we will first declare what this defection is, with the kinds & degrees of it: next the grounds and causes of it: thirdly the symptoms that attend it: and last of all, from the forenamed particulars make application; where 1. *Remedies* to recover the declining Christian, *shall be prescribed.* 2. *Helpes*, to support him who standeth *annexed.* And 3. *directions*, for the young convert *added*, these things being premised, let vs goe on.

A falling from Spirituall stedfastnes, is a decay of the degree of grace obtained.

For as Spirituall stedfastnes, is a *firm retention of the degree of grace acquired*: So, by the rule of contraries this must be, a *losse of the measure thereof received.*

And this decay, $\left\{ \begin{array}{l} \text{Habit.} \\ \text{Acts.} \end{array} \right.$ may be of the

I
The fall
from
Spirituall
Stedfastnes
defined.

Distributed

The habit
of grace
may be de-
creased.

Some there be, who hold that the *habit* admits not of the least losse or damage: for as the Moone (say they) hath various *aspects*, yet hir body nothing diminished. So would these haue it with the *habit* of grace, in a sanctified person. But I rather accord with them, who are otherwise minded: And that for these succeeding reasons. 1. For is it not a Created thing? 2. It is a separable adjunct, may be rent from its proper subject; for it results not out of the principles which giue man his essentiall being, as the *facultie* of *risibility* doth. These arguments make it possible. 3. As the *habit*, in the vse of the meanes, may be strengthened. So, by the neglect thereof, why should it not be weakened? 4. From the rule of opposites, *corruption*, we all agree may be decreased; and then, why may not *grace* be also diminished? These two latter reasons, make the position, as the former, possible;

possible; if not more then probable.

To take it then for granted, that the *habit* may be decayed in a sound Christian, it may be demanded, in what degree? For the solution of this question, may it be thought worthy to passe, we answer; that seldome, if ever, is it wasted to that degree, it was of at the first infusion: or if it should proceed so far, yet never beyond it: our reason. For, as we were *meere patients* at the first *reception* So, are we no *agents* in its *destruction*. Lose we may, what *addition*, by our Cooperation with it, we haue *gained*: but not the least *dramme*: of that, the which, without our cōworking, was, at our effectuali call, *infused*. A *natural father* (could he prevent it) would not suffer his Sonne to wast the stocke, he primarily conferred on him, although he might winke at the mispending of what he by the vse thereof, hath gained:

Quest.

Solnt.

ned. And then shall our *heavenly* (who can let) permit his children to consume his *talents* he first imparted to them? Again, our *Apostle*, in this place, admonisheth the Saints, to beware that they did not fall from *their strength*, or *strengthening*, not from the *habit* of grace, or that bulke (as I may call it) the which, as a seed in the soyle of their soules, was at the time of their conversion scattered; but from that *degree*, they since that time had acquired, obtained.

But be it granted, that the *habit* cannot be decreased; yet the *acts* without doubt, may be remitted, being by some strong enemy, from within, or without vs, opposed. the Sunne may be eclipsed, his beames restrained; when his bodie remaines perfect, nothing wasted. So is it here. However (though we thus write) we are of opinion, that were this Spirituall cessation of long duration,

tion, it would greatly in danger the *habit*. For (as we haue sayd) it growes by *use*, decayes by *disuse*; as we find by experience, that naturall *habits* doe, by naturall operations, relaxations.

Obserue further that } *Total.*
this decay of the *habit*, }
and *acts* of grace be } *Partial.*

Habituall
falling sub-
divided,

Total; When the *habit* is wholly destroyed; or all the *acts* of it vniversally suspended, the former befell *Adam* of speciall grace at the creation; And *Alexander* of common, after mans redemption. But this kind of fall (we take it) is not in this place, by our *Apostle* intended; nor incident to them, who are, vnto *Christ Iesus*, by the *Spirit* vnited. *Partiall* is; for the *habit* of grace may be decreased, and its *acts* remitted in the most regenerate person. Now this latter kind,

Rom. 5. 14.

2. Tim. 4. 14.

Is { *Inward.*
 { *Outward.*

Inward,

Gal 3. 1.

Inward in *Judgment*, then in the *will* and *affections*. For the vnderstanding may not only be weakened from the cleare apprehending of the truth for merly obtained: but also, as in the *Galatians*, with error corrupted. For, they fel frō the doctrine of iustification, in the true rule & ground of it, mixing their owne workes with the *object matter* of it, which is *Christ*, and his obedience; *active. passive*. This was their *iudiciall fall*.

Rev. 2. 4.
Video me-
liora &c.

Again; in the *will* and *affections*, there may be partiall decay. This was the fall of the *Church of Ephesus*, which is sayd to have lost her first love. And a truth it is, that a man may hold the doctrine sound in respect of *iudgment*, and yet fall from it in regard of practise. For the *habit* of grace in the *vnderstanding*, is distinct from that in the *will* & *affections*; whence spring these various declinings. And as *inwardly*; So *ou:wardly* may we fall from the

the *aets* of grace, the which, in time past we haue performed. *Dauid* (doubtlesse) was found in iudgment, when he fell so foully in his *practise*. And a man may haue a will to do well, when the externall effects may be blasted, as of *Peter* in the deniall of his master. The *Prophet* purposed to looke to his waies, not to offend with his tongue. But this was too painful for him: therefore he spake vnadvisedly with his lips. When that Godly king imprisoned the *Seer*, his iudgment was found; yet his practise corrupt. But ordinarily, when the inward *aets* be remitted; then the outward are stinted.

Psal. 39. 1. 3

2 *Cor.* 16.
10.

II. Thus having finished the first thing proposed, we proceed to the second; the causes of these declinings.

And they be { Within vs.
Without vs.

Melancholie, for its a true axiom, that the soule followes, the disposition and temperature of the body

Causes
from with-
in vs.

body, the forenamed humour hath various and strange operations, drawing a blacke and mournfull curtaine over the *New-man*, casts hidious conceits into the *minde*, and presenteth to the eye of *reason*, the manifold mishapen ougly formes of approaching death; burnes and consumes the *purest spirits*, the immediat instrument of the *soules acts*; Or so clogges them with thicke *fumes*, that she cannot lift vp the *wing*, and soare into the third *heaven*; but like a weather-beaten, or limed fowle falls downe, and makes her motion on the earthie *Center*, creepes on the *Globe*. And Dailie, hourly raiseth such cogitations as these: *Loue*, why thou art but *passion*; *zeale furis*, *ioy maanesse*; *hope*, a groundlesse *conceit*. And all the graces of the *spirit*, but the operations of *meere nature*; or a more pure disposition of *corporall temperature*: whence it often comes to passe, that such; *who* be pestered

red with the forenamed peccant
malady, complaine of the soules
corruption, when its nothing else,
but the bodies bad indisposition,
grow thereby to be out of heart,
cease from spirituall action; and so
consequently fall from their for-
mer settlednesse. He who is igno-
rant of this thing, well may he be
an aged person; but (I am sure)
no expert Christian.

2. Some raging lust, & unmortified
affection. When such a passenger
is in the ship of mans soule, like
another *Jonah*, it will unsettle all.
Was not *David* strong in the
grace of God? How came it to
passe then, that he in some degree,
fell from his former stedfastnes?
Why? he was of an hot Sanguine
complexion, which provoketh
much to the sinne he committed;
now being not carefull enough,
to curbe that natural pronencie,
of certaine, was an internall cause
of his foule declining. *Ioseph* in
this, it seemes, out-stript him: For,
he

2. Sam. 11.

Gen. 39. 12

Neh. 13. 26.

1. Cor. 9.
vlt.

he resisted, though strongly tempted; was (likely) as yong as *David*; had none, *he six wives, as appeareth*; And had he disputed with *flesh and blood*, as forcible arguments to haue *allured him*. What a broade differēce was this, for *David a king*, to goe in to a *subiect*; and *Ioseph a seruant*, to runne from *his mistris*, had noe more bin mentioned? Was not his sonne *Salomon*, in his youth, a *rare yong man*? Yet, in his elder yeeres carried away with *outlandish women*? Why so? in plaine english; his lust was let loose, his affection not mortified. He trod not in the steps of *holy Paul*, who laboured with *his bands*, fasted often, brought *his body into subiection*, that the *flesh* might not overmaster the *spirit*. The like might be the fore-runner to *Noahs drunkennesse*, *Lots incest*, and *his wines looking backe to Sodom*. If the reines hang vnder his feete, the strongest, readiest footed *beast*, may

may stumble, catch a fall. Cut all the feet equall; the *table* stands stedfast, else not.

3. Vnbeleefe (this workes greater woundes in the *soule*, than ever any *mountebanke* profess to cure in the *bodie*. It, as a *moth* the garment, eates vp the glosse of *grace*; like the *worme* the Gourd of *Ionah*, smits *fai:h* at the roote, caueth it to wither; and makes the *acts* thereof feeble, *ineffecte*. What mists will this *Inglor* raised in our vnderstandings; Earthquakes within vs; Blinde the eie of reason to question common principles; Doubt of what we haue knowne by experience? How subtilly will this *Sophister* argue? Dispute? What? Are not all things alike from the beginning? Where is the *promise* of *Christs* coming? When shall the *Iewes* be called? *Rome* ouerturned? *Gog* and *magog* destroyed? And all *Israel* saved? Are not the wicked advanced? They who tempt God delivered?

2. Pet. 3. 4.

Mala. 3. 14.

Isa. 59. 15.

Pfal. 37. 1.
2 &c.

*delivered? And he that refrains
from evill made a prey? What
profit is there in serving the Al-
mighty? Seeking the kingdom of
heaven? Calling vpon the name of
the Lord? Art thou not poore? De-
spised? Persecuted? Who flourish,
but the ungodly? Are without
bonds in death, except the trans-
gressor? Brethren, infidelitie will
raise in mans hart loose conceits
of God, and of his nature; almost
perswade that seeing is not believ-
ing. Had not the Prophet such
thoughts as these? Was he not al-
most by these Sophistications,
fallacies well neere turned out of
the way? Cast vpon his backe?
And runne the path of open
profaness? Without doubt, they
stayed his steps for a time, hin-
dred his holy progresse. Reade
Psal. 73. Per totum.*

*4. Carnal confidence; that is, what-
soever we trust in, except Christ
Iesus. The Iewes had Abraham
for their father, Moses to their
master,*

master, teacher; Circumcision the
seale of right conscience, the Arke,
Temple, Oracles, all holy ordina-
nces, and worshipped at Ieru'salem;
yet excluding Christ the true Pas-
chall Lambe, the Messiah promi-
sed; What was all they did or had,
but a confidence in the flesh? Was
not Paul an Hebrew of the He-
brewes? Of the kinred of Israel?
And of the tribe of Benjamin?
Circumcised the eight day?
Brought vp at the feet of Gam-
liel And profited aboue manie?
a Pharisee by profession? zealous
towards God? And lived after
the most strict sect of that religi-
on? And what was all this, (Christ
being denied of him) but a fleshly
confidence? And may not a man
effectually called, perfectly iusti-
fied, and truly sanctified, haue an
eye, look back to such things? Put
some affiance in them, whereby
the better to confirme his Spiritu-
all standing? And if he doe, what
can it be but a carnall confidence?

Phil 3.3.

Acts 26.5.

And

Gal. 3. 3.

Col. 3. 11.

And may not a man effectually called, perfectly *justified*, & truly *Sanctified*, haue an eye, looke back to such things? Put some affiance in them, whereby the better to confirme his *Spirituell standing*? And if he doe, what can it be but *a carnall confidence*? And a step from *grace*? Giue we an instance of this, without exception. What say you of the *Galatians*? Would not they haue their workes concur with the obedience of *Christ*, in the act of *justification*? And for this cause, be they not sayd to haue ended in the *flesh*? Fallen from the *grace of God*? This is a secret, yet a certaine truth, that *a man* may be carried away to place some confidence in his owne *worthines*; and if he doe, according to that degree, he falle h from *Spirituell stedfastnes*. For *Christ* must be *all in all*, else no *settlednesse*: and therefore, for this very thing, we truly affirme, that *Rome* is *fallen from the faith*, and

and led away with the error of the wicked.

5. *Weakenesse of grace.* To speake properly, this is not a reall, or positie cause of declining; yet by occasion, may haue a finger in the businesse. For *grace*, as all other things, is apt to conserue it selfe, and no *agent* by intention of its owne diminution. Put a sinall portion of fire, into a bundle of greene wood, will not the *act* thereof, by its ouer-strong aduersarie, in some degree be weakned. So *grace* being a little one, corruption big and mighty, and besetting it round, why may it not also in part be extinguished? For *flesh* and *spirit* are *contraries*, lodge in the regenerate person, are alwaies quarelling, whence it comes to passe, that *grace*, being vnequally matched, is over-mastered and quenched, though not totally consumed. Yea doubtlesse, were it not for the *spirit of God*, who at all times stands by the *new-man*, and in

Gal. 5. 17.

1. Sam 3.

in everie conflict, as *Eli* the lampe withoyle. *Ioab* *David*, with a new created power relects him, the old-man wold put out the candle of his life, cōquer & overcome him.

6. *Want of knowledge experientall.* When a tradesman hath a stocke, followeth his calling, seeth how customers come in, hath daily doings, whereby he augmenteth his substance, gaineth great things, and winneth reputation, will it not animate, put spirit and life into him, to be constant in the execution of his vocation? And so will it be with the experienced *Christian*. When he can say by prooffe, the Lord hath heard my prayer, performed his promise, comforted me in trouble; and (to this day) hath never failed or forsaken me, he will goe on in the continuall practice of holy actions, thorough good report, and evill report, without the least relaxation. There is a misterie in godlines, the which being learned

Psal. 69.

1. Cor. 6.3.

learned, will make a *Christian* *stedfast*, *immocuable*. When a man hath tasted of the good word of God, savingly felt the power of the world to come, and is familiarly acquainted with the *ravishings of the spirit*, nothing can stay his steps, hinder his progresse to the *land of the living*. Doth not a tradesman know in the time of bargaining the worth of skill? What, when commodities are deere, *money will doe*? How sweet a thing it is, to gather out of a great heape? Not to be beholding; or to take vpon trust of his neighbour? And the same doth an experienced professed *Christian*. He vnderstands the necessitie of *faith* and *grace*, when God (as I may say) sets *Christ* and *salvation* to sale; and how, (were he now without the treasure of the *spirit*, constrained, like the five *foolish virgins*, to borrow of his acquaintance, in a day of dearth) he were quite vndone.

Who

Mat. 25.

Pro. 10. 4.

Luk. 8. 18.

Who is so vnwise, but knowes that goods are alwaies *profitable*? Money will, cando *manie things*? *A diligent hand maketh rich*? And *to him who hath, shall be giuen*? But too few vnderstand the gaine of *Godlinesse*, the vse of *grace*, the purchase may be made therewith, what credit such men haue with *God*, and what promotion *he* will conferre vpon them, who carefully seeke it, conserue it. Ignorance in this thing, makes manie *banke-rupts*, politicall, spirituall.

2. Tim. 5. 3

Now the contrarie of all these we haue mentioned, will be excellent helps for the firme retention of *grace receiued*. Wherefore keepe thy body in good *plight*; feede on choice *meates*, walke in pure *aire*, vse moderate *labour, recreation*; And drinke a *little wine*, to prevent thy corporall *infirmities*. Consider how *plants* spread in a fertile soyle; *beasts* feed fatter in a fresh pasture; and in the vse of the lawfull meanes,
all

meanes, all kind of *creatures* thrive, prosper; mortifie also *fleshly lusts*, crucifie the whole bodie of sinne; for, in so doing, thou shalt remouer rubs out of the way, curb the *Oldman*, & binde *him* to good behaviour. See in like sort thou increase thy *faith*; and that will expell infidelitie; consume it, as fire doth subble; and driue it out of the heart, to dwell, as *Hagar*, in the wilderness. And shall not hope in *Christ*, make the *Newman* lustie? Strong? Arme him against feare? Foule despaire? And in all assaults cheere vp *his spirits*? Be sure to grow in grace: For is not *a feeble person*, subject to trip? To tumble? Catch a fall? When *able bodies*, hould out? March valiantly? Win the field? In a word get experience of *Gods* dealing with the righteous; what sound ioy there is in the powerfull practise of religious duties; vnspokeable comfort in suffering for well doing. Thus doe, and

D

when

Col. 3. 5.

1. Cor. 9.
vlt.

Neh. 6. 11.

Gen. 39. 9.

Iob. 31. 32.

Psal. 137. 5.

when *Sathan* doth tempt thee, his
 sworne *slaves* periecute thee, the
world allure thee, and the *flesh*
 resist thee, thou shalt say to all
 with Indignation, *get yee hence.*
Shall such a man, as I am, flee? Do
this wickednesse, to live? Offend
my good God? And hazard the
finall estate of my soule? Nay, ra-
 ther let my *arme fall from my*
shoulder, my right hand forget its
cunning; and my tongue cleave to
the roose of my mouth. And thus
 much of the *inward causes* of de-
 clining; the other, from without
 vs, follow.

2. Chro. 21.

13.

Gal. 2. 13.

1. *Wavering-minded companions.*
 He who walkes with such, will,
 intime, walke as such. When
 the *kings of Iudah* fell from the
 true worship of *God*, did not the
subiects also? Did not *Peter* by
 his example, seduce *Barabas* his
fellow-labourer? The one led a-
 wry; the other followed. What
 was the cause *Samson* lost his
 strength? Was it not too much
 familiaritie

familiaritie with *dancing Dalilah*? This is not the least blocke in the way.

2 *The fierie triall of affliction.* Peircethe Soule of Marie with this sword; will not the hearts of manie be discoverd? Put Paul in prison, all Asia straight forsake him. Let Iesus be condemned, his owne Disciples will be offended. Oh! Affliction is harsh to flesh and bloud: skin for skin, and what will not a man do to saue his life? This winde, where and when it bloweth, causeth the strong to stagger; and trippeth vp the heeles of manie weake ones.

Luk. 2. 35.

2. Tim. 1. 15

Iob. 2. 4.

3 *Personall wrongs; undeserued iniuries.* Nabals churlish dealing with David well deserving, gaue him a sudden slip; staide, for some season, his spirituall motion. What else made the good subiects of Salomon, to fall from his Son Rehoboam? to cry, what portion haue we in David? Or inheritance in the sonne of Iesse? O Israel, see

2. Sam. 25. 11. 15.

2. Chro. 10 7. 16.

to thine owne house? Had the king spoke kindly to them; giuen them good words, they would haue bin his servants for ever.

Ioh. 6. 66.

Gal. 1. 9.

10.

4 *Publicke scandall.* When the Word preached, but seemes to sound against a mans person, then he recoiles like an over-charged Cannon: on no other occasion, did many of *Christs followers forsake him; walke no more with him.* Were not the *Galatians* in the same predicament? What else had a foot in their *retrogradation*? And is any thing more common in our daies, than for the people to take offence at the *doctrine*? Sometimes from the *habit* of their *Teachers*?

Ioh 7. 48.

Ioh. 9. 29.

1. Sam. 8. 5.

5. *Example of supposed great ones.* Hence sprung these speeches: *Doe any of the Rulers follow him? Of the Pharisees beleene on him? Moses is our Teacher; and doth this man restraine learning to himselfe?* We know *God* spake to the *one*: But as for *this fellow*, we know

know not whence he is. Likely, from the same ground, the people would have a king: other nations had so. As with the fashion, we deale with religion; if great men vse it, all follow it: but if not, we cast it off.

6. *Disreputation.* When persons haue rare parts, faire promises, but not promoted; then they turne *Priest, Iesuit*; as *Sanders, Stapleton*, to get preferment. This may be the cause why *Demas* forsooke *Paul*, cast off his calling; And (as somethinke) became an *Idol-priest at Thessalonica*. However that was; this cord pulleth many from the right path, wherein sometimes they had walked.

2. Tim. 4. 10

I might here mention many more; as the habites of pleasure, seate of promotion, titles of honor, paritie with nobles, commande of the vulgar, and revenge on the aduersarie: false teachers, falls of great ones, seeming foolishnes of Gods ordi-

nances, glorious shewes of holiness, counterfeit miracles, and shining ceremonies. The chaire of securitie, sad looks of the forward, simplicitie of honest hearted Christians, or their silliness rather. Adde to all these, the *Diuels* cunning, *Sathans* enterprises, alwaies stinting vs at the heele, to dimme the eye of the minde, wither the hand of faith, or eclipse its object. This *red Dragon* with his depths, coales of envie, boiling vp all the forenamed parts in the *Cauldron* of his malice, will make such a filthie scumme to ascend, the which being smelt of the *New-man* (were it not for the good *Physition* of our soules, who cureth all diseases) would cast him into a totall irrecoverable consumption.

Here, before we proceed to the next generall head, it is to be obserued, how these causes mentioned may be applied, as wel to him who hath but a *forme of godlines*,

as to the *sound Christian*; and that they doe not onely hinder the exercise of *grace*, but also weaken the *habit*: Sometimes working it, as *Ioab stabbed Abner to the heart*, at once; now and then successiue-ly, as a *thiefe is said to quench the Candle*. For some are like a *strong poison*, that dispatcheth its patient quickly; others a *lingring disease*, which killeth *certainely* thee not suddenly. These things being inserted, let vs proceed to the next head.

1. *When we haue not so cleare an apprehension of the worth of grace, and the meanes to procure it, increase it, as in former time.* If the *glory* thereof be darkened; and we account *faith, loue, hope*, but as common favours, in some degree we are declined. When the corporall eye behouldes ext-
rall objects (not changed from their naturall glasse) but dimme-ly, it argueth a decay in the *organ*, the *facultie of seeing*. So when the

Symptomes
 of decli-
 ning.

good word of God, the sacred gifts of the spirit, present themselves to our internall senses, as broken notions, ordinarie things; not as *Baulme* to cure our deadly woundes, *Angels food* to refresh our never dying *Spirits*, and the onely pence, whereby to purchase a pardon for our sinnes, the loving kindnesse of our *God*, and the land of *eternall rest*, then is the *habit* of our vnderstanding decreased. When we see the fore-specified things, as grasse vnder our feet, common passengers we meete withall, as if we saw them not, questionlesse we haue caught a fall.

2. *If we want an eager appetite after the doctrine of sound words, the bread and water of life; feed on them more for feare and fashion, than loue and affection, we haue just cause to suspect our selues.* That stomake growes weake, which desires nouelties, longs for vncouth things: And having
fed

fed twice or thrice on whollome meates, beginsto turne. When *men* picke out some odde *author*, tye themselues to *him* in their continuall studie; talke of *him*, quote *him*, commend *him*, as the onely *Champion* of all the learned, be they *who*, or *what* you will, their spirituall eie-sight, and appetite are weakened; and the *New-man* is in a fit of languishing. He *who* leaues the *road-way*, is out of the way.

3. *A neglect of our particular callings.* When *Ionah* will not to *Ninevie*; but pay his fare, lance foorth, and saile to *Tarshish*, his soule hath tooke a spirituall nappe. They who grow *busie-bodies* in otherr mens matters, and overlooketh their own, are turned backward. Idle *ensorious Christians*, either never had good stocke, or they haue diminished their store. For a diligent hand *maketh rich*, as well in *spirituall* as *corporall things*. *Vnthrifts* and *Loyterers*,

Ion: i. 3. &c.

alwaies dye beggers.

4. When we feebly performe holy actions, or fearefully omit them. He who preacheth without power; prayeth but not fervently; singeth Psalmes, without ravishings of the spirit; and approacheth into Gods presence, without trembling, serious preparation, is in a spirituall consumption. That man who speakes faintly, walkes limpingly, and workes lazily, is either a *Lazist*, a *Gibeonite*, or an *Ephraimite*; idle, luskish, or a counterfite, if his naturall habits, and abilities be not decayed. I may affirme the same of the other. From this ground, *Paul* might be occasioned to put *Archippus* in mind, to looke to his ministerie.

Col. 4. 17.

1. Sam. 24.

5.

2. Sam. 11.

25.

5. A fift symptome, is a quiet concoction of what heretofore we have distasted, spued out, holding the same, as then, for loathsome meates. Take *David* in his right temper, touch but *Sauls* lap, and his

his heart smites him; if disordered
sheath his sword in the bowels of
Vriah, it will not checke him. Men
digest that being a sleepe, which
(were they waking,) would cause
them vomit. A soule in her best
plight, as she abhors the greatest:
So hates the least knownne evill.

6. Finally; *When men offend,*
and wil not endure reproofe. If *Aſa,*
in priſon the Prophet; Ionah, tell
God he doth well to be angrie; And
Iob, challenge him the ſchooler, they
all three are gone downe the
winde. He who enters into his
lodging, bolts the doore, ſhuts
the window, ſtretcheth himſelfe
on his bed, and drawes the cur-
taines, is certainly inclined to
ſleepe: if he ſtorme, caſt the
ſtaue about, being awaked, you
may ſafely conclude, he hath no
will to worke. You haue heard,
that *Spirituall ſtedfaſtnes may be*
fallen from; what it is, with the
kindes, cauſes, and Symptomes of it;
And now from all the particulars
ſpecified

2. Chro 16
10.

Ion. 4 9.

Iob. 13. 3.

specified, and our method propounded, we proceede to application.

Vse..1

Rom. 11.

29

Ioh. 11. 42.

Heb. 4. 14.

1. Cor. 3. 16

Phil. 1. 6.

1. Io. 3. 9.

And from the foregoing groundes, we first conclude against our *adversaries*, that saving *grace once obtained, cannot totally be consumed, destroyed*. Gaine say we doe not, dare not, that the *acts* may not be for a season *suspended*; or the very *habit*, from which they flow, *weakened*: But this we denie, that the *tree* with all her *fruits* may vniversally and finally be blasted, withered. For, are not *the gifts* and *calling of God without repentance*? Doth not *the Son intercede for vs*? Will the *Father denie him any thing*? Shall the *spirit* permit his worke to be *abolished*? Is it equall, that the *New-man* suffer for the *Old-mans* offence? For, all that is *borne of God sinneth not*. If one member perish, would not the bodie of *Christ* be imperfect? Should *one* finally fall, by the same

same cause, why not *all*? And then might not *Christ dye in vaine*? Were not his *end*, at the least in part, *made frustrate*? What fearefull, and to be abhorred *consequents* are these? What if *corruption*, like a land-flood, gather head? Grow bigge? Overflow the bankes? And seeme to drowne all the good graine in the nether groundes? Yet, in a trice, shall it not be dried vp? Vanish, as if it never had bin? When as *grace*, like a little river, keeps the channell, runnes continually, though shee haue no such boylings? Swellings? But we leave them to drinke vp puddle, who dislike to tast spring water.

Learn we hence, to avoide the over-forward censuring of *backsliders*, lest we condemne the *generation of the righteous*. What if *Some*, who haue made a great profession, giue backe? Will it follow, that *they* are finally? Totally fallen? Haue made an *apostasy*?

Use. 2.

sie? Doe we not reade of many
 of the *Lords worthies*, who fell,
 in some degree, from *grace ob-*
tained? Shall we thence conclude,
 they made shipwracke of all?
 Never recovered? In no sort.
Did not David decline? Runne
 out of the road-way, when he re-
 turned to murder, dissimulation,
 adultery? Yet held he not the
habit of grace, in some measure,
 found? What did his sonne Sa-
 lom^{on} also? In his yonger yeeres,
 tooke he not many out-lan^{ish} wo-
 men? In his ripe age, went he
 not after *Astoreth*, the Goddess
 of the *Zidonians*? And *Milcom*,
 the abomination of the *Amorits*?
 Build an high place, for *Chemosh*
 and *Molech*, the abomination of
Moab, and *Ammon*? Was not
Asa, wroth with the *Seer*? Put
 him in the prison house? And, at
 the same time, oppresse many of
 the people? What should I relate,
Noah's drunkenesse? *Lots incest?*
Abrahams equivocation? *Moses*
 his

1. King. 11.

5.

2 Chro. 16.

10.

his staggering? Ionahs anger?
Or Peters deniall of his master?
Lying? Swearing? Cursing? He
who had seene these, might he
not haue bin swayed, to haue
past a round censure, vpon them?
And in so doing, had he not gone
beyond his last? Pluckt vp plants
of righteousness? What if the
Sunne stand still? Goe backe ma-
ny degrees? May it not returne,
to its former motion? Runne its
course, as in the daies of old?
Christians in this, oft get it mist;
step too farre. Its a soule Symptom
of a declining soule, to passe a rash
censure of his failing brethren. Yea
these, many times runne out of
the way, when they are com-
plaining of others wandrings.
When a tree lets fall her fruit, casts
her leaues, lookes dead, is it dead?
No, the spring is not farre off, the
Sunne is in his regresse: and then
shall shee bloome, beare in abun-
dance. Wherefore, lay thine
hand vpon thy mouth, be not rash
to

Iam. 1. 19.

Use. 3.

Ier. 31. 19.

Luk. 15. 13

Isa. 65. 8.

to *utter this thing*: but rather, *be swift to heare, slow to censure.*

And what we haue in the doctrine prooved, may teach *a declining Christian* a two-fold lesson. The *former*, when he discernes his spirituall decay, to *repent*; Sinite his hand *upon his thigh*, and *be ashamed*, that with *Ephraim*, he hath *misspent the time of his youth*; as the *Prodigall*, runne from *his father*, wasted *his stocke*, and lost part of *his portion*. The *latter is*, when he conceiues, that he cannot finally fall, his store totally be consumed, to gather heart, and be of good comfort. For there is life in the roote, nature is not wholly destroyed; *the cluster of grapes is sound*, and *there is a blessing in it*. What if the *water* ebbe? Shall it never flow? The *babe* not spring? Is it dead in the wombe? The *sunne* eclipsed? His bodie consumed? *Israel* once, or twise flee? Will it follow, they shall never

never returne? Fight? Win the field? Itell thee, *grace* is not like *Ionah's gourd*, that springs in a morning, withers in a moment: neither the *Lillies*, which flourish this day, the next cast into the *Ouen*, and burned. We may not say, as *Christ* of the *Fig-tree*, never fruite grow on thee more. But as once borne, ever borne; So once gracious ever gracious, though not in equall degree. For the variety of *graces existence*, prevents not the perpetuities of its essence. May not all the members of the *body* consume, yet not totally? So may everie part of the *New-man*, and not wholly be wasted. A truth it is, that the *beleever* may thus fall; First, that the *Church* may question the soundnesse of his heart, vse her publicke authoritie, and deliver him up to *Sathan*. Witnesse the incestuous person. Also, that he himselfe may haue strange, and loose conceits of his spiritual estate.

What

Ion. 4. 8.

1 Cor. 5. 5.

Psal. 51.

2 Chro. 16.

10.

Judg. 16. 22

Rev. 2. 5.

What did *David*? And so, that he may hardly (if ever) recover his former strength, haue that neere and *sweet communion with God, and his Saints, which he hath had.* Was not this the condition of *A/sa*? Yet for all that hath, or can be said, the seedes of *grace* shal never totally wast, and perish. Neither is it impossible, but that he who hath fearefully fallen, may recouer his *former strength*, doe his *first workes*: Haue we not an example of this in *Sampson*? For *God* can, and will too, restore the declined, if no time be *omitted*, meanes *neglected*. And experience of this so great a damage, may perswade the *Prodigall*, in the vse of his talent, to be the better *husband*. He who hath gone astray, when he seeth his wandring, and returning into his right path, will he not trudge on the faster? A bone being broke, if once knit (say *Chirurgions*) is the stronger. After a long

long languishing disease, *nature* hath recovered; and that *body* received her former force, bin the more healthfull a long season. When the *Sunne* had gone backe *many degrees*, who can tell, but in his re turne, he gained what he had lost, that all daies and nights, might be of equall proportion, according to the season, as at the creation? But, *beloved*, though this may be so; it likewise may not. A relapse is with great hazard recovered; for *nature* is weakened, the peccant *humour* strengthened; So is it in this. For when the *New-man* decreaseth, the *old* increaseth; both of which, breed danger. Its more easie to keepe the *weake* on foot, than being fallen to lift *him* vp againe. How ever, yet is it possible.

2. King. 20.
11

And may Spirituall stedfastnes be fallen from? Then try thy selfe, if thou be, or not revolted. *Tradesmen* keepe a register of all their proceedings,

Use. 4.

Isa. 65. 5.

Rev. 2. 7.

proceedings, cast vp their accompts yeerely; take a strict view how they decreased, or increased their substance; and should not *Christians* be as wise in their generation? Make prooffe therefore, by the former Symptomes related. Is thy spirituall eie grone dim in seeing? Dost thou behold *Christians*, as the person, who receiued his sight, did men, *walking like trees*? Saist thou to such, *stand a part, come not neere me, I am holier than thou*? Is thine eare dull in hearing, *what the spirit speaketh to the Churches*? Cover'st thou frothy windy stuffe? Contentest thy selfe at home with a printed paper? And delightest in some new odde invention? Canst not thou (as in times past) relish *Angels* food? Bread from heauen? Absentest thou thy selfe from the *Lords* table? Or comming, feedest on the sacred *bodye of Christ* without an eager appetite? Are the
actions

actions of *grace* feeble? And willingly omitted? Wantest thou power in Prayer? Is that pulse weake? Trembling? And yet thou never challengest thy selfe in that regard? Is vnwholesome food well enough affected? No way disturbant? or better diet receiued, not into the veines distributed; but passeth thorow the draught vndigested? Concoctest thou the ~~word~~ with wambling? Feelest no reluctance of weaker sinnes, heretofore distasted? And for all this, canst thou not admit of Physicke; sharp and keene reprehensions? Wilt thou quarrell with the man who seekes thy recouerie? account him rash, indiscreet, and but thine enemy? Then, in good sooth, thou art gone backe, carried with the tide, and fallen from *thy stedfastnes*. But, and if thou allowest this that thou dost, mourest not for it, neither striuest to returne to thy former strength & motion,

motion, thy *declining* is *willfull*; and thou maist feare an *apostasie*. For these *symptoms*, *Characters*, as luskish reachings of a lazie body, are the certaine forerunners of a *finall revolting*. Wherefore, as by this search, examination, thou maist try thine estate: So if thou finde thou hast fallen, labour to returne to thy *former stedfastnes*. And to recover thee, according to the order premised; what helps we can, we will afford thee.

And they are of } Direction.
{ Perswasion.

1. We must call to remembrance, what truth in the *understanding*; or in our *conversacion*, we haue fallen from, and so returne vnto them.

2. We are to consider, what sinne we haue imbrased; whether it be an error in *iudgement*, or *practice*: and if we clearly discerne any, then to cease from it.

For

For, all our failings will and may be ranked vnder these two heads; of *Omission*, or *Commission*. When the *naturall body* is weakened, by refusing of wholesome meat, or receiuing of noisome diet; is not the way of corporall recoverie, to feed on the former, and to reiect the latter? Even so must it be in the regaining of our spirituall strength, we haue fallen from. He who hath erred from the true way, must take knowledge of his wandrings, and returne to his wonted walke. Wherefore begin, though, at the first, faintly to heare, reade, meditate, pray. And also to cease from sinne, a-voide the occasions of cvill; then shalt thou by degrees, be restored to thy *Spirituall stedfastnes*, as a weake-sickly body, by good diet, moderat exercise, to its former strength. This is the way of *direction*; that of *perswasion* being compounded of many particulars, *followeth*.

Gal. 3. 1. 3.

1. *Cast in thy mind, what an uncomfortable condition thou art fallen into: compare it often with the times of olde. Doe not slavish feares vpon the least occasion arise in thy soule? Art thou not suspicious, how the best question thy soundnesse, be privie to thy secret slips? Hidden failings? Who would be reputed a prodigall? Or having bin accounted rich thought to banke? Did not Paul, on the same ground, call the Galatians, fooles? Persons bewitched? Will you (saith he) having begunne in the spirit, end in the flesh?*

Iudg. 5. 16.

2. *Consider that greater evils, than these, may attend thee. For shall not the Lord with-draw his loving kindnesse from thee? Change his countenance, and seeme (though he be not) thine enemy? Would not this, like the divisions of Reuben, cause thoughts of heart? What will sooner make the Lover sigh? Any thing, then*

than the angry frownes of his best affected friend? Of all the burthens befell good *Iob*, it seemes the *disacquaintance with his God*, did the most breake him: therefore cried, *O that my soule were, as in mouth spast!* As in the daies when the Lord preserued me! His candle shined vpon me! And by his light, I walked thorow darknesse!

Iob. 29. 2, 3

3. And, if thou rouse not vpon thy spirit, be assured, that thou shalt be awaked. For, fearefull dreames may fall vpon thee, strange visions in the night present themselves vnto thee; and crosse, thicke and threefold, follow thee close, vntill thou returne to thy former tast. For, shall God lose his labour? And his child his soule? May not the Lord, shut thy wombe? Slay thy posteritie? Call for a famine? Send the sword to wound thee? The Pestilence to kill thee? Grant thou escapst all these; may not a worse arrest thee? What if he

E

correct

2. Cor. 2. 7.

correct thy sin with sinne? That the Church cast thee off? Excommunicate thee? What pleasure canst thou take in all thy priviledges? Maist thou not rather suspect every moment, to be swallowed up of overmuch heavinesse?

Eph. 5. 14.

4. But let it be admitted, all these might be avoided; Yet wilt not Satban tempt thee? Bend the strong bow of his malice, feather his fire darts, Set them in the nocke, loose them from the finger of envie, & strike thee to the hart? Hast thou bin his but in the months past? When thy eye was first opened? And thy corrections sealed? Then let the bitterness thou at that day feltest, cause thee to awake, and stand up from the dead. Suppose, in this declining condition, thy soule should be taken from thee? However, it might land safe; yet would not the pillage be fearefull? What flesh, but will tremble to die in a sleepe?

leepe? To awake on the sūdaine, at its everlasting home? And to depart in a spirituall decay, what is it else, but the foresaid evill?

Mat. 25. 5.

Wherefore, *O thou declining Christian!* Present these *objects* to the eie of thy *minde*, take a strict view of them, meditate thereon continually, and let them never slip out of thy *remembrance*. When they would wander, call them backe, tye them to thee, binde them fast: And that with the coards of a solemn *Promise*, *Vow*, *Oath*; vntill they haue wrought thy perfect cure, recovered thy wonted health, let them never leaue thee, forsake thee. If thy eie (as its apt enough) be once off them, say to it, as *God* to *Adam*, where art thou? In what be thy thoughts imploied? Is not this one thing necessarie? Thinke, and thinke often, how thy companions begin to whisper, thy *God* to go beyond the *vail*, thine

Gen. 3. 9.

Iob. 28. 14.

*enemies to insult, Sathan to arme
 himselfe, and be thou awaked.
 Consider, that the sword is in var-
 nishing, the palgue descending, fa-
 mine approching, and death, the
 king of feare, hasting to kilt thy body
 carrie away thy soule. Say, at the
 morning, in thy setled thoughts
 why may not my life set before
 the Sun? When thou liest down,
 my bed be my graue? And my
 sleepe my death? Let this cry still
 found in thine eares, that a decli-
 ning estate is woefull, fearefull, and
 the extreamest of all extremities
 to a beleeuer. Doe this and
 thus, then shalt thou returne from
 the Chambers of hell, thy spirit
 lift vp the wing, mount on
 high, and soare aboue all the
 swelling waters of iniquitie:
 Thy brethren say vnto thee, the
 Lord is with thee, thou valiant
 man; and blessed art thou among
 many: Thine aduersaries shut
 their black mouths, spit their ve-
 nom in vaine: And wish, that their
 last*

Iudg. 6. 12.

last end, might be like unto thine :
 Yea, thy God shall descend from
 heaven, scatter the black cloudes,
 breake thorow them all, and smile
 in thy face; say, *well done, my ser-*
uant, my soxne; giue his *Angels*
a second charge over thee, put his
spirit with more power into thee;
 And, as with *David, be with thee,*
whithersoever thou goest. Thou
 shalt tread *on the adder,* and yong
Dragon; walke in the valley of
death, feare no euill, nor tremble
 at the most terrible tydings. But
 as a stately ship vnder saile, having
 a fresh gale, & her colours spred,
 swiftly and yet securely, hast to
 the shore, and cast anchor at the
 road of eternall rest; And that,
 when *back-sliding professo*rs, shall
 either shipwrack their conscien-
 ces, split all a pieces, sinke the
 freight of their *soules* in the bot-
 tomlesse gulfe; or like a distressed
 barke, which hath spent her
 maine maste, sprung a plank,
 cut her tackling, and cast it over
 E 3 boord,

Numb. 23.
20.

2.Sam.8. 6.

Psal. 19. 12.
13.

Vse. 5.
 1 Cor. 10.
 12.

boord, with great hazard and terror put in, and *saue themselves.*

Here, let *him who standeth, take heed lest he fall.* For a spirituall stedfastnes, we see, in some degree, may be fallen from, decayed : And then, why should it not cleave vnto thee ? What priuiledge hast thou to auido it About thy brethren ? Haue not the tallest *Ceders* in *Gods* Sanctuarie, been shaken ? The strongest sometime staggered ? And is this any new thing in the world ? Wherefore take thou heed to thy standing, eye well thy foot steps, keepe a strict watch ouer all thy waies, that this euill doe not overtake thee, ceize vpon thee. And to prevent it, practise these subsequent particulars, as remedies.

1. *Be humble in thine owne eie.*

Helpes to
 support him
 who standeth.

Haue a low conceipt of thine owne worthines. When men, like leaue begin to swell ; or, as the *Pharisee*, to boast, set the best side out ; such without controversie, are not farre

farre from a fall. Was not this the fore-runner of Peters deniall? And good Ezechiahs backsliding? So true is it, that pride goeth before a slip; and an high minde leads to destruction. God giueth grace, to the poore in Spirit: but sendeth the conceited-rich, emptie away. Low growing trees, escape the storme, stand vp right, when such as shoot vp, mount a loft, with a small gust are often shaken, sometimes overturned. Carrie a meane saile, and never feare shipwracke of grace and faith: For, so long God sits at the helme.

2. Rather question thy selfe, suspect thy standing. Feare is a bad getter, yet a sure keeper: And who sooner catch a fall, than they that runne without regard? Many haue bank't at vnawares, when good-take-heed was not their factor. The best Physition our kingdome had, dyed (say some) of a consumption: And being demanded, why he did not prevent it,

Pro. 16. 18.

Luk. 1. 53.

D. Butler

Pro. 10. 4.

his answer was, he never feared it. Our proverb is, that *death comes oft at unawares*; And *richlesse people dye poore*. Sure I am, *graces decay* may be sudden, the *soules exchequer* well neere empty, when *treasurer providence* takes a nap, a wakes to play. *A diligent hand maketh rich*; an evill fore seene is *halfe a voyded*. Wherefore, alwaies feare to fall; but chiefly, when the means of standing are neglected.

3. *Spurne the rash censure of weake, and declining brethren*. The *Jew* was neereft to *apstatize*, when he the most scorned the *Gentile*. The *dog*, which daily licketh others sores, soonest sometimes catcheth a surfeit. *He* who, without pittie, visits the *poore*, may perhaps fall into the like disease, and himselfe become a *patient*. Those who reiected *Iphtah*, not long after were his *sutors*, and made *him Iudge*. Say not to the weakest member, *I have no need*
of

Judg. 11. 7.

1. Cor. 12.

21.

of thee, make no pharisaicall comparisons; lest the *Publican* goe away inflisied, tby selfe not. Haue I not scene yong *converts* outstrip the *aged*? *Theffalonica* was not first called; yet exceld her sisters. *Dauids* worthies, were they all *the eldest sonnes*? Consult, and giue sentence.

Luk. 18. 11.
&c.

4. Also, *avide sinne, abstaine from every appearance of evil*. About all things, doubtingly doe nothing, the least slip, makes way to a fall: any wavering act, will vnsettle the *soule*. When men grow over-bold, in walking neere the brinke, at vnawares may they tumble downe. He who will doe all he may, shall now and then do what he would not, (I am sure) should not. A smal moate in the *eye* wil weaken it, cause it to water; And to discern the externall *objects*, but darkly, dimmely. Is not that *man blessed, who condemneth not himselfe in the thing which he alloweth?*

Theff. 5. 22

Rom. 14. 22
23.

loweth? And he that *doubteth*, if he eate, *is he not condemned?* For he doth it not of *faith*: And an *aēt* not effected in *faith*, *is it not a sinne?* Overventurous *Merchants* haue lost all.

5. *Neglect no meanes: not the weakest.* Everie ordinance of *God* is good, if lawfully vsed. What if it begin not the worke? May it not further it? When the children of the *Church* hang all on one breast, haue not their *mothers* teates in any equall proportion of acceptation, shall not the *father* draw that dugged dry, we so much desire to sucke at? With-hould the milke of *grace* from flowing thereat thorow, into the Cisterne of our *soules*? And as none are to be reiected: So with constancie let them all be vsed. Rather had I, for the cursorie performance of a dutie, be checked; than, for a totall omission, condemned. Wherefore heare, read, meditate, pray,
however

however dully, deadly: for *intermission will not helpe*, but hinder against *another season*.

6. Consider, that they only, who persevere, shall but be saved: all revolting Apostates must perish. What (the which is necessarie), if thou recover? Will it not cost thee much toile? Great torment? *grace* once lost, is not with ease regot: This playing at *get againe* (as Gamsters speake), is alwaies without *comfort*; often without *commoditie*. If there be therefore any true ioy in thy *soule*, the least spark of the *Spirit* kindled, cherish it, conserue it. Reade not these things without regard, view them not with a slight eie: but with anxious *devotion*, the most serious *meditation*. Let others harmes teach thee to beware. And know this one thing for certaine (it may be the *Preacher* speakes by experience:) that if thou loose *thy first love*, thou wilt be wearie of *thy life*, never eat, or drinke with
comfort:

Rev. 2. 4.

Iob. 5. vlt.

Vse. 6.

comfort. And but a dreame of death, will cause thy haire to bristle, thy hart to tremble in thy body. Heare this; *and learne it for thy selfe: for thy good.*

And this *doctrine* may serue to instruct those, who be about to step into the *way* and course of a *Christian*; that they looke saire before-hand what another day may bring forth; what they are incident vnto. Some become *prossels*, pricke forward at the first, but anon giue in and tyre. Where lies the cause? They knew not, that *grace* got, might be lost: stedfastnes obtained, much decayed. A wise *builder* casts vp his accounts, not only what expence it will cost him, to lay the foundation, reare the wall, steake the rooffe, paint and perfect the whole edifice: but also being finished, to support it, conserue it. This vse, *Christ Iesus* the cheife *Architec*tor makes of it; preileth (it seemeth) from the same ground,

ground, And backes it with a strong reason. For, if he doe not, *will not his neighbors mocke h.m,* and say, *This man began to build,* but was not able to make an end? Wherefore, thou that art almost a *Christian*, and resolved altogether to be *one*, minde this; And, to my power, at this thy entrance, I shall lend thee my helping hand.

Luk. 14. 29.
30.

1. Before thou set a foot in *this good way*, place one stone in this *new building*, be carefull to lay a *sure foundation*. He who errs in the entrance, the further he travailes, of necessitie must the more wander. And that house, which is founded on the *unsettled sands*, of certaine *will fall*. Ignorance of the truth, and worth of our profession, are the *ring leaders to back sliding*. What made the *Ap stles*, and common people so resolute being opposed, persecuted, imprisoned? They knew *the words of eternall life*:
that

Rules of direction for yong converts.

Mat. 7. 24.

Ioh. 6. 68.
Rom. 1. 16.

that the *Gospell* they preach and professed, *was the power of God to saluation*. He who begins well may ende *well*: when he that doth *not*, without a change, *cannot*.

Col. 3. 2.

2. In the next place, *withdraw thine affections from the things below; Fixe them on things above*.

Mat. 6. 24.

No man can *serue two* (contrarie) *masters*; God and *mammā*.

For, follow, *the one*: And flee from *the other*. The *yong man*,

who had great *possessions* *possessing his hart*, at the first step, *gaue backe*; the like made *Demas* to revolt. When men will be *Christs*

Disciples, and shake not hands with this *world*, they *never stand*.

Amos 3. 6.

The old saying was, *is there any euill in a Citie, and God hath not done it?* Thus Now; *is there any*

backslider, and the loue of money hath not turned him? He who

1 Cor. 7. 31

would dye rich in *grace*, must resolve to liue *poore*: or, as the wicked their knowledge, *use the*

world,

world, as if he used it not.

3. See thou prepare for the worst, as hope for the best; He who is forearmed, must be forewarned. Christ told his followers, he came to set fire, caule the sword. The Jew expecting peace, and prosperitie, when his hops failed, fell from the faith. Haue I not beheld a man in a common muster, march in furie? Charge and discharge? Breake pike vpon pike, as one skilfull, valorous? And for all this, in a hot skirmish, the report of a peice, hath caused him to quake; the fall of his next fellow, strucke him with so great a feare, that he hath stood, as one halfe dead, and gathering heart, was first in the flight? Wherefore, if thou wouldest procue a worthisse *warriour* of *Iesus Christs* campe, fit thy selfe to fight in the *Cannons* mouth; to resist vnto blood. For vnexpected crolles, wound deepe; kill deadly.

4. And when thou hast gone
this

Mat. 10. 34.

Heb. 22. 1.

Mat. 26. 70.

this three fold step, *then march on with deliberation.* For, *violent motions, though sometimes strong; yet seldome are the p rmanent.* Agnifits, breed flushings, blazing Comets soonest fall: *hastie curves, bite least; heaty horses, quickly tire:* The trumpets sound, *was lowder & lowder.* So a Christians pace, should be *faster & faster.* The wind riseth by degrees: *the spi it bloweth stiffest list; else suspect its a counterfeit blast.* Grace may, in this, without danger imitate *nature.* Shall you not see a weake *spring,* breake foorth at the side of an hill, increase, grow strong, and make a little river in its owne bankes? Thus should it be with the waters of sanctification.

Thou therefore, who art but a *babe,* at the most but new borne fainte and feeble, vnderstand the truth and worth of thy profession shake hands with pleasures, profits, arme thy soule for the bitterest assaults; And lance into
this

this depth with great care & feare. So shalt thou grow from *ablade* to *an care*, and from *an care* to a *ripe corne*; dye in a *good age*, full of *daies*, And, like a *rich ricke*, be gathered to thy fathers in due time, the best season.

Iob. 5. 2. 6.

This may suffice to haue spoken of the last branch of our text: the other succeedeth.

Lest ye also being led away with the error of the wicked.

In our *Logicall resolution*, you may remember, we made these words the first part of the *Apostles admonition*; and they to speake as the truth is, containe in them, the caule of *backsliding*, whence we collect, that

Doct. 3.

Error leadeth from stedfastnesse.

He who is led with *error*, is alwaies *unseeled*; were he *man* or *Angell*. Else, why are the *wicked* compared, to one in the *toppe of a mast*? Said to *stagger and reele*, like a *drunken man*? And as the troubled waters, to *cast up mire* and

Pro 23. 34.

Isa. 57. 29.

Isa. 57. 20

and *mud*? How comes it to passe, that all *Hereticks* are so *mutable*? *Variable*? And that *Sathan* is still compassing the earth, yet *never settled*? Why? *They*, and he are led with *error*; and so consequently, alwaies *moving*, *raging*, *tossing*.

Reas. 1.

For, *error* leades from *God*: And is not he the *bast*, *stay*, and verie *Center* wherevpon all the *Creatures* (than much more *man*) are *set*'ed? *esta*'lished? Whilst the *Prodigall* roaved from his father, was he not *unquiet*? When he returned to him, did he not *find rest*? was not his wavering mind, *calmed*? Ever after, *settled*? Is not the same, in the *Prophet* himselte, verified?

Luk. 15.

Psal 73.

Reas. 2.

Againe, whither leads *error*? To any constant *object*? Is it to the *world*? Doth not the *fashion* of it *passe away*? To *Angels*? Found the *Lord* any *stedfastness* in them? What is it to *beautie*? Or *favour*?

1. Cor. 7. 31

Iob. 4. 18.

Pro. 31. 30.

A lacke! The one is *vannie* the other

other deceitfull. *Error* in iudgment, leades from stedfastnes in practise. For the act of the will, followesthe act of the understanding. And *error* in practise leads from settlednes in the habit: because it strengthens corruption its opposit aduersarie, weakens it selfe.

Will you heare, what *error* is? With the kindes of it? And So step to the vse?

Error is a diverting from the doctrine of truth.

Error defined.

We must conceiue, that as God hath giuen man his being; and, the which is but equall, requireth obedience from him: So hath he prescribed him *rules*, like so many waies, to guide his steps, that he wander not in his *motion*. Now to swerue from the fore-said *rules*, is truly stiled *error*: as we see affirmed of *Hymeneus* and *Philetus*, who are said to haue erred concerning the truth. When *Ionas* payed his fare, sailed towards
That ship,

Psal 119.19

2. Tim. 2.
18.

Ion 1. 2.

Tharshish, he erred both in his *Corporall* and *Spirituall* motion. For, the *Lord* had chalked out a path vnto him, the which led vnto *Ninueh*, wherein he should haue bounded his *footsteps*.

As for the *kindes of error*, they are to be distinguished according to the severall *arts*, whereby euerie *act*, the which proceedeth from *man*, is to be guided, and directed. When a *Logician* doth not invent and iudge answerable to the *precepts of Logick*, the true *rules of reason*, he is said to divert from a *Logicall* truth: a *Gramarian* speake, or write proportionable to the *grounds of grammar*, to swarue from a *Grammatical*. And the same may be affirmed of euerie *Artist whatever*, whenas they divert from the warrantable principles of their proper, and professed *art*. But the *error* here to be handled, is none of all these: therefore we omit them, and proceed to *it*; the which, that

it

it may be the better discerned, we will, in a plaine and specificall difference, point it out: and this it is.

A diverting from the doctrine of truth, which is according to godlinesse.

Errour in
speciall
defined.

Every art, as it comes from God, and a beame of his wisdom refracted in the creatures, may be truly stiled a *Doctrine of truth*; And if they, much more this we haue in hand. So that, to divert from any one precept of the forerelated arts, is an *errour* generally receiued: But, in our definition, we add, *which is according to godlinesse*. Were a man as skillfull, as *Moses* was, in all the *learning of Egypt*, to divert from one, or all the *rules* thereof, is not an *errour* from the *doctrine of godlinesse*. For, although these arts in themselves be true and good, and excellent helps vnto the *art of diuinitie*: yet may we not call them *doctrines according*
to

πολυποίκι
λος.
Eph.3.10.

Mat. 22. 16.

Ephe. 1. 13.

1. Tim. 6. 3.

to godlines, but the *art of living well, Theologie we may*. For we finde it sometimes styled, *the way of God, the way of truth*; and in expresse words, *the doctrine according to godlines*.

Io. 17. 17.

Gal. 6. 16.

Neither is it so named, because God onely is the *author* of it, and in that it leads to *truth* (for the like may be said of all other *doctrines*, which are from aboue) But in respect it is an instrumentall cause, to worke *grace and truth* in vs; directeth how to walke in *holinesse, righteousness* unto God and man; and conducteth to the *kingdome of heauen*. The heathen *Philosophers* had more deepe skill in the *generall arts* than the most of vs haue: yet wanting this, erred from *Theologicall truths*; And (it to be feared) finally perished. See therefore (by the way) the great mercie of God to vs aboue them, who haue it: And our miserie aboue theirs, if we abuse it.

Obserue

Obserue further, { *Legall.*
that this errour is { *Evangelical.*

When *God* at the first had formed man *righteous*, that he might conserue his *image* in him, and his person in a good condition, he gaue him a *Law* writ in his heatt, to direct him in all his actions: But he obeyed not the *truth*, wandred from it, and so by his swarving became miserable. Yet, for all this, the goodnesse of *God* was such, and so great vnto him and his posteritie, that he revealed vnto him, and conferred on him another *Law*, whereby he, and they might recover their former damage, called the *doctrine of the Gospell*, the *new Testament*, and the *Law of libertie*. So that, from this two-*ould truth*, springs a double *errour*: For, if there be a *doctrine* of the *Law*, and a *Doctrine* of the *Gospell*, as is evident; then will it necessarily follow, that *er-*

Errour distributed.

Eccle. 7. vlt.

Gal. 1 7.

Iam. 1. 12.

Rom 2. 20.

Gal. 2. 5.

our may be distributed into *Legall*, and *Evangellicall*. For, as to divert from the *doctrine of the law*, is a *Legall*: So from the *doctrine of the Gospel*, an *Evangellicall* error.

And either of *Judgement*.
these may be in *Practice*.

In *judgement*, when we take false *doctrine* for *true*: or *true* for *false*. In *practice*, when, though we know and approve of the *way of truth*; walke not in it, but wander from it.

Again, error is *Generall*.
Speciall.

Generall; When we divert from every *truth*, whether *Legal*, or *Evangellicall*: in *judgment*, or *practice*. *Speciall*; When as we receive some, reject others: flee *this*, follow *that*,

Finally; there *Wisfulnessse*.
is an error of: *Weakenesse*.

Of

Of wilfulnesse; when the truth is in iudgment approoved: but, in practise willingly avoided: Of weaknesse; when as it is not obstinately reiectēd; but of humane infirmitie, either not apprehended; or (if it be) not practised. All these forgoing particulars, by plentiful proof, may be confirmed.

For the first: *Adams error* was legall, not *erangelical*. Because before his fall the doctrine of the Gospel was not revealed vnto him: neither in the time of his innocēcie had he any need thereof. *Sathans*, & his seedes, are both legall & *Evangellicall*. For he, nor they were obedient to Law, or Gospel. Wherefore *Christ* said; *Ye are of your father the Devil, & the lusts of your father you will do: he was a murderer from the begining, and abode not in the truth.*

Io 8.44.

And that there is a iudiciall and practicall error (as in the worst sence I may best terme them) its manifest. For the former: ye

F

erre,

Mat. 22. 29.

Ion. 20. 9.

Mat. 23. 3.

Rom. 1. 21.
and 2. 21.

22.

erre, not knowing the Scriptures: And as yet, *they knew not the holy letters.* For the latter. *Doe after their words, not after their workes:* For, *they say, but doe not.* And when *they knew the truth, they were disobedient.* Note here, that when any man sins of ignorance, its *a indiciall:* Of knowledge, a *practicall erreur.* The first, in order, precedes the second. For, as *Physicians* hold, that an *erreur* in the first concoction, is not corrected in the second. So is it in this, *erre* in the former, and *erre* in the latter. When the *eye* is deceived, the *foot* is mis-guided.

Psal. 14. 1.

Mal. 3. 14.

Ier. 6. 16.

Moreover, for the third distribution of *erreur*, which is *generall*, or *speciall*. The former head properly appertaines to *Archeists*: For they vniversally deny both the *law*, & *Gospel*. The *foole* saith in his heart, *there is no God.* And who is the *Lord*, that we should *serue* him? *We will none of his waies.* Also, the error of the *Turke & Iew*, is totall

in

in respect of the Gospel: For, they wholly in *iudgment* & *practise* divert & turne from it, not allowing one tittle of that *truth*. As for *partiall error*, it may be found in the best men living. For *iudgment*, they know but in part. And for *practise*, when they would doe good, then is *evil* present with them.

1. Cor. 13. 9
Rom. 7. 21.

In conclusion; the *error* of weakenesse was in *Paul* before his conversion. For, as concerning the *righteousnesse* of the law, he was blamelesse. But, vntill his eyes were opened, he reiected the Gospel, persecuted those that Preacht, or profest it. But he did it ignorantly, of weakenesse, not *willfulnesse*: And therefore the Lord, had mercie vpon him. He who swarues from the doctrine of goodnesse in *iudgement*, or *practise*; yet approoues not himselfe therein, rests alwaies with a mind readie and willing to be better instructed and informed, is not tainted with this *willfull*

Phil. 3. 6.

Acts 9. 17.

1. Tim. 1. 13

2. Tim. 3.

1.

1 Io. 5. 18.

Rom. 7. 15.

evill. But when *men* are ignorant, and prophane, obstinately and desperatly goe on, with a supine neglect of all meanes whereby they might be informed and reclaimed, according to the doctrine of godlinesse, they be deeply infected with the forenamed peccant humor. This willfull intellectuall (that I add not practisall error, (I feare is the error of too many learned Papists, and Schismatickes, in (as the Apostle calls them) these last perillous times; And is alwaies the forerunner and ring-leader to blasphemie, and that sinne unto death, which is unpardonable. But all who are borne of God, keepe themselves that that evill one touch them not. Yet it cannot be denied, but that a true beleever may sometimes goe astray, and that not of infirmities, but willingly witness David, Jonas and others. However, this is most certaine, that what they do, they allow not; no not in the verie act

act of erring. It remaineth, that we now make application.

Thinke it not strange then, if they who *erre* from the *doctrine of godlinesse*, be *unstable in all their waies*. What marvaile is it, that men walking on craggie rockes, steepe mountaines, and vnequall waies, trip, stumble, and catch a fall? How should they choose? If the *blinde lead the blinde*, shall they not both tumble into the ditch? What made the *Galatians* so vnseled? Any thing but *error*? The *Ephesiars* to be tossed too and fro like a feather? was it not a windie *doctrine*, which carried them hither and thither? We may say of such who are led with *errour*, as *Iacob of Ruben*, that they are *unstable as waters*. Take a proud man, who diverteth from the truth, no fashion can long content him: an *Epicure* allured by the belly, he is never satisfied, but insatiable: The voluptuous, what sport, or recreation can giue him

Vse. 1.

Mat. 15. 14.

Gen. 49. 4.

Isa. 5. 7. vlt.

him contentation? Let the *Miser* haue millions, what of that? Hath he enough? If so: its but for a season. As for the *heretick*, he is a *peripatetick*, never at rest; but, like a boate on the waters without a *steereman*, alwaies in motion, in agitation. Never did *drunkard* stagger more, or *blindman* stumble, than the *erroneous person*. Read their bookes, heare their words, view their actions; And tell me if *error* lead not from *steadfastnes*?

Vse. 2.

Ier. 6. 16.

But what? Wouldest thou be constant? immoueable? Then take the *Prophets* direction: *stand in the gates, inquire of the good way, walke in it, And thou shalt find rest to thy soule*. Get a sound minde, faith vnfeined; these will make thee firme, stable. A *wavering minded man*, in all his waies, is *st. linconstant*: When as he, who vnderstands the *truth*, guides his actions by it, like the *Center*, stands *steadfast*. For, he is vnited

Iam. 1. 8.

to

to his *God*, who onely can, and nothing else, settle the soule. *Christ* was alwaies immoueable; and why? He vnderstood the *truth*, gaue obedience to it. So that, when the earth trembled, he was settled. Wherefore cry to *God*, that he would open thine eyes, make the *truth* knowne vnto thee, and guide all thy footsteps by it; then shalt thou, like a *ship* in her trim, passe on in thy spirituall voiage, without perrill of *shipwracke*. No waues shall toss thee; or black storme sinke thee: When as *Scullers*, *Cockboats*, I meane ignorant, and erroneous persons, shall die, and not liue in the least tempest. *Keep it, and it will keepe thee*. But as for *error*, come not neere it, turne from it, and passe away; least shee lead thee into a raging *Gulfe*, and in extricable *Whirl-poolle*, to thy endlesse *damnation*.

Pro. 4. 24.

Whereas the *Apostle* calls it, the *error* of the *wicked*,

Doct. 4.

we may collect, that

The way of error, by a peculiar prerogative, is the way of the wicked.

Psal 119.

27.

2. Chro 18.

23

Iude. 11.

Pro. 7. 25.

Psal. 1. 6.

Reas. 1

True it is, that *error* is called *away*: but a crooked, wandring and *evill* one. For, as the *Commandements* of God, are stiled *wayes*; So are the *doctrines* of men. The way of *idolatrie*, was the way of the *Kings of Israel*: The way of *covetousnesse*, *Balaams*: The way of *fornication*, the *whorish womans* And the way of *evill*, the way of all the *ungodly*. Thus farre we are agreed: but what may be the reasons hereof?

Reas. 1.

Because the wicked invent them; are the prime *authors* of them. For what a *man* effecteth, is properly laid to be his owne: and is it not equal?

Again; in regard they conserue, and support them. He who begets a *Sonne*, and doth nourish him, is his naturall *father*, no man else; So here.

Thirdly

Thirdly, this way is not from God, he disclaimes it. For, all his pathes are holy, and good, and true. He is not an inventor; or approouer of the least iniquitie.

Reas. 3.

Psal. 19. 7

Psal. 5. 4.

Finally; the godly, from their hearts, *speake the truth*; keepe the way of life, shunne all euill pathes. And if they sometimes wander (as who doth not?) its of weakenesse, not wilfully.

Reas. 4.

Psal. 25. 2.

And is it thus? Then (as Christ said) giue that which is *Casars* to *Cesar*; and that which is *Gods*, to *God*. So giue *Sathan*, his right, and wicked men, their due. Let the way of sinne, death, damnation be theirs by peculiar prerogative; & why should they not? Are they not their owne? Who, but they, did invent them? Doth maintaine them? Keepe them open? Shall a man father anothers child? Make it his heire? That were to wrong the naturall parent; himselfe too. Let the *Leprie* cleaue to *Gebazi*; not the

Vse. 1.

Iob, 27. 5.

Rom, 7. 20.

Vse. 2.

Lords Prophet. Lay the fault where it should be; cleere the innocent. *Iob* would not *denie his right, to the death.* *Paul* makes the *eldman* the cause of his evill, not the *new*: disclaimes the *Lam*, layes title to the *Gospell*, yet wrongs neither. And may we not follow, tread his steps without perrill?

Hence may the *wicked* learne, what, in truth, they may lay claime too, as their peculiar portion. And not shake off their naturall brood, binde them to the backe of *stepdammes*. This will not serve their turne; free them from bastardie. *Inventors of error* they are: *error* therefore is neither *Gods*, nor any of his *childrens*. *Adulterie* was but *David*s *strangers* he gaue it but a nights lodging. This *monster* was the *Gentiles beast*, found daily entertainment within their walles. *Drunkenesse* was of the old-worlds brue: not of *Noahs* breeding. *Lot* he begate
not

not incest; his daughters did it. *Salomon* slept, while the *Idols* were a framing: they had a more peculiar father. *Polligamie* was not batch: in *Abrahams* nest. *Lamech*, not he, did first disclose him. Many, like *Pilat*, seeme to wash their hands from all iniustice, as that *man of sinne* doth his from pride; yet exalts himselfe aboue all, *who are called gods*. The pyed bull was the peoples beast; not *Aarons*: the golden *Calves*, *Iero-boams* cattle; not the good subjects. Murders, rebellions, superstitions, Heresies, treasons, are the cursed seed of the *Romish* whores. And not the virgine *Church of England*, or her chaste neighbouring sisters. The like may be affirmed of single life in *Ministers*, equivocation, *Masses*, *Dirges*, *Indulgences*, *Salt*, *Creame*, *Oyle* and the *Stewes*, that they all ascend out of the bottomelesse pit of *Poperie*, not the *Cabbinet of Gods* holy letters. Why then should not they,

they, who breed, and feed them, lay title to them? Such as hate them, repress them, be no *Authors* of them?

Beware lest ye also, &c.

The note which illueth out of this phrase, is this, that

Doct. 5.

By one error many may be seduced.

Search the Scriptures, view all divine and humane histories, and it will easily be confirmed, ratified. How many in former ages were led away with the heresie of *Arianisme*? In these daies with *Arminianisme*? Hath not the earth groaned vnder them? Heaven it selfe beene provoked by them? And many reasons hereof may be produced.

Reas. 1.

1 Cor. 5. 6.

2. Tim. 2.

17.

As first, from the qualitie of *error*: for it is of a spreading nature. Hence is it compared to *leaven*; a little whereof, leaveneth the whole lump. To a *Gangrene*, which copasseth, & infecteth all the parts of that body vnto which it

it adhereth. Did not sinne spread from *Adam* or *head*, to all his *posteritie*? What member is free from it? Not polluted with it? And such as the *reote* is; such are the *branches*. Its like fire in a traine of gunpowder, which runneth vntill every corne be blowne vp.

Rom. 5. 17.

Besides, *error* is easie, pleasant. And what is agreeable to the flesh, of multitudes, will be followed. The way of truth is *straight*, *narrow*; with much adoe found, but with greater difficultie practised. He who treads this tract, like *Ionathan* and his *armour-bearer*, climbs the hill: the other, swimmes with the streame.

Reas. 2.

Luk. 13. 24.

Moreover, men are wonderfull prone to *follow examples*: the worst not the best. Therefore *Moses*, laies a blocke in the way: and *Christ*, a *counter-command*. For naturally, they not knowing the good old *way of truth*, are easily

Reas. 3.

Exod. 23. 2.

Mat. 6. 2.

ly induced, by others wandring examples, to trudge on in the *broad-gate of error*. He who is ignorant of his path, will pace after any seduced person.

Reas. 4.

Mat. 26. 15.

In a word, Sathan and sectu-
ries come to mankind, *as Judas to the Pharisees; What will ye give and we will deliuer the truth to you?* They set it to sale, at an high rate, as if *error* were the onely commoditie, and the very *truth of God*: and this causeth the *silly-simple Merchants* to buy it the faster. The *Diuell*, as the *Quake saluer* of his druggs, saith of *error*, that it hath a soveraigne power to cure all diseases.

Vse. 1.

Admire not then, if millions worship the *beast*; and every *Señmster*; hath a multitude to follow him. *Ahab* may haue foure hundred false *Propbets*; good *Iehoshaphat*, but one true *Michaiah*. Thend as many disciples; When *Iesus* treads the wine presse alone. *Arius*, may walke

walke with thousands; *Athanasius*, with a few. And what wonder ist? For *error* is easie; the *truth* harsh to flesh and blood. Ill weedes spring a pace, spread farre; when good hearbes grow thinne, hang the head. Cockell, and Kerlocke cover the field; Wheate & Barlie are well neere blasted. Landflouds overflow the grounds; cleare waters keepe their channel. Ragges often haue more roome, than the richest robes of *Princes*. The *Popes Bulls* haue great sale; when *Pauls Epistles* are lockt vp, see no market. Rotten wood is quickly fired; sound timber hardly heated, a loathsome sinell fills the aire; a sweet perfume houlds one subiect. Presumption, with *Saul*, slaies his thousand, when faith in *Iesus*, cures but fittie. *Simon magus* rules all Rome; *Simon Peter* sees no Pulpit. *Papisme* and *Atheisme* hath whole *innes*; when *Pietie* and *Protestancie* lodge in the

the stable. Wouldest thou be wise? Not seduced? then feare that faith, which spreades fast, hath most friendes.

Use. 2.

And by one error, may many be seduced? Then get a good eye, a sound iudgement: exercise thy wits, that thou maiest discern between truth and falsehood. *Sectaries* be now growne cunning, are become their *craftes-master*. *Whores brats*, haue naked breasts, painted faces: *Popish points*, are itraight laced rarely cloathed. *Belarmines bastard-brood*, are attired like lawfull borne, Legitimate children. *A Catholics* hereticall hatcht, like Peacockes birdes, are finely feathered. Our yong *Iesuits* with a new coate, a neate distinction, can make a crooked Saint, an erroneous point; a comely person, a sound position. At one stone, many haue stumbled: one rocke, hath split sundrie ships a pieces: And one by path hath seduced severall thousands. And
that

that thou maist discerne *truth* from *error*, let these rules be observed.

1. In the first place; know, that *truth* is divine, *error* humane. For, whatsoever is grounded vpon *mens traditions*, either is, or may be erroneous: vpon *Gods word*, cannot.

2. Againe, all *truth* is at agreement with *everie truth*, for *truth* is single, but *one*; ever conformable to it selfe: *error* manifold, dissonant, and mixed with severall contradictions.

3. For conclusion; the *truth* hath no other scope, aime, than the glorie of *God*, from whom it floweth, proceedeth. But *error* seekes it selfe; shootes at honour, ambition, temporall promotion. wherefore, try the *truth* by this test, weigh it in the forementioned *ballance*. So shalt thou behold it with open face, discerne the currant coyne, from all false slips, and be freed from *Apostasie*.
more

More doctrines might be deduced: but one onely, from the ground of the admonition, which is thus, and so an end: that

Doct. 6. Error being discovered, is to be avoided.

Deut 30 17

Pro. 4. 14.

Mat. 24. 25.

Acts 3. 48.

Heb 6. 6.^{19.}

It were to waste time, blot paper to no purpose, should we insist long on the prooves, when as all grant what we doe affirme. Yet if you please, reade but these places quoted: the reasons a-leadged.

Reas. 1.

Isa. 49. 4.

In regard of the *teacher*. How would it grieve the *man of God*, to studie, preach, reveale truth, discover falshood, should the people not imbrace the one, reject the other? Might he not cry, *I am greatly pained? Have spent my strength in vaine? Lost my labour among you?* Suppose the *husband man* to rise early, sit vp late, Plow, sow, harrow, hedge, and, for all this toile, see no fruit follow his hands, would he not hange

hange the head? Fould his
armes? And be much deiected?
Why? Are not *Preachers, Sowers?*
Shall they not then, having no
better successe, be pierced with
the like sorrowes?

Mat. 13. 3.

And what profit can accrew to
them, who vnderstand what *er-
ror* is, and the danger of it, yet
will not avoide it? Are not such
said to be *neere vnto cursing?*
Everlasting burning? This is wil-
full neglect: and shal be rewar-
ded with greater damnation.
For such as are ignorant, *shall be
beaten with many*: They who
know the *truth*, and doe it not,
with the more stripes. And, *it were
better, not to haue knowne the way
of righteousness, than after a man
hath knowne it, to turne from the
holy Commandement given of God.*
So that for their *owne*, if not the
Teachers sake, when the people
discerne *error*, they are to avoide
it.

Rcaf. 2.

Heb. 6. 8.

2. Pet. 2. 21.

This point sharply is to re-
prooue

V/c. 1.

Rev. 18. 7.

Ezek. 13. 22

Jud. 13.

Hos 9. 7.

proove millions in these our daies; who, for all our preaching, practise nothing. Was sinne at any time in any age, since the *Apostles* daies, more cleerely discovered than now? And yet, how few be there, who flee from it? We are growne to Babels conclusion. *Is it as a queene, I am no widow, I shall see no mourning,* is the cry of our common people. May not the *Moseses* of these daies complaine, that *England is a stiffe-necked people? A froward generation?* Doe they not make the hearts of their *pastors* sad, whom God would not haue made sad? Will they not to *Iericho*, though they fall amongst thieues? And returne (tho not dead) yet *forewounded*? Who can coniuere the *spirits* of our times, within the circle of Gods commands? Are they not, like *Iudes* planets, alwaies wandring? In their iudgements, the *Prophet* is a foole, and the *spiritual man* is madde. Tell the

Vsurer,

Usurer, that to lend freely, is the narrow way, will he not runne in the wide path, *of tenne in the hundred*? Make drunkennesse, whose staggering steps lead to hell, as palpable to the *Smill bowles* in this age, as a pot in their hands. Yet, for all that, will they not say of good Ale, as *Ruth to Naomi*, *whither thou goest, will we goe*? And nothing but death shall part thee and vs? Who can be ignorant, but that common swearing is a sinne? Yet, in bargaine and sale, almost all *chapmen* vse it. Nay, will they not excuse it? Defend it? What? May we not (say such) sweare the truth? Put off our commodities with an oath? And who will buy? Beleue vs else? Thus *Akab-like*, to sell their wares, they make Merchandise of their soules. What should I tell you, of the damnable path of fornication? For we can a-voide the danger, trudge in that deadly way, from the example of *unconverted*

Ruth. i. 16
17

verted Gentiles. Haue we not many amidst our congregations, who, for all we can preach, will be iustified by their honest mindes; harmeleſſe meanings, good deedes, when, *God knowes*, and *all men too*, they never had any, but ſuch as the *Lord bates*, and the *taphouse rings of*? But I will make my ſelfe no longer ridiculous to theſe *evill beaſts*, *ſellies*; ſtir no more in this filthy puddle. But leaue them, as *Anaſa in his blood*, to wallow in the ſtraights of death, vntil they arriue at their long home (if they return not) of *infernall darkneſſe*.

Vſe. 2.

And to you now, who are better reſolved, inclined: heare what I ſay vnto you. Would you reioyce the hearts of your painefull *Paſtors*? And ſaue your owne ſouls, then e'chew *error* when it is diſcovered; hate it with a perfect hatred. Leauethe *Atheiſt* to ſay in his heart, *ther is no God*: The, *Turke* and *Iew*, to denie *Ieſus*,

Pſal 14 4.

Jesus, reiect his Gospel. Let the damned rabble of *Arians*. Make Christ a meere creature, dispute against his *deitie*; other *heretikes*, his *humanitie*. But build thou the house of thy salvation on this foundation, That *the word was made flesh*; The *Messiah* is *Emmanuel*, *God with vs*. Say to those who in words confesse him, but indeed denie him, as *Iacob* of *Symeon* and *Levie*, brethren in evill: *O my soule descend not into their secret, mine honor, be not thou united to them*. Make Christ, thy *wisdom*, *righteousnesse*, *sanctification*, and *redemption*. Put him on, with the *eye of knowledge*, and the *hand of faith*; by *application*, *imitation*. Let him be *all in all*. His *word*, thy *card*; his *example*, thy *compasse*, to saile the troubled and raging seas of thy spirituall voiage, vnto the *land of everlasting life*. Where thou wantest skill, begge his *Spirit*, obey his *motion*; So shalt thou avoide the hazard

Io. 1. 14.

Mat. 1. 23.

Gen. 49. 6.

1 Cor. 1. 30

Rom. 13. 14

Ioh. 16. 13.

hazard of all shelues, and sands. Art thou in doubt? Fearest thou ship-wracke? Put him in minde of his promise; and he will lead thee into all truth; and at the last, land thee safe, where the stormes never arise, waters swell, or the windes blow.

The shops
of error.

Gen. 20. 11

Rev 2. 13.

And here let me exhort you of this famous Citie, to beware of the shops of all *error and prophaneesse*. But (you will say) which be they? My answer is; A playhouse, A dicing-house, A brothell-house, and A tipling-house. I had almost said of all these, as *Abraham of Abimelech*, the feare of God is not in them. Or as *John* writes of the Church of *Pergamus*, I know their workes, and their dwelling place, even where *Sathans throne* is. For what is a *Play-house*, but the *cheating Exchange*, where the *sacred Scriptures* are abused, the glorious name of God blasphemed, lies and fables set to sale; And all

all kindes of obscenitie, scurrillitie bought and sold for readie silver? Is it not the *Devils forge*, where the bellows blow, the hammer beats on the bodies of corruption, vntill lust be enkindled, smoake and burne to the bottome of hell? And for the *Dicing-house*, how should I describe it? Paint it forth in its proper colours? Its the *Common hall*, where Thieues and Robbers, Gentlemen and Beggars meete together; Swear and lye, Cozen and cheate, Deceive and are deceived. So that povertie arrests them, or (that which is worse, & often comes to passe) a *Ty-burne tippet*, with one *cross-cast* sends them to their *long home*. But what? Will such reply, are not *lots* in recreation lawfull, cautions being vsed? we hope, *Cards* and *Dice* are harmelesse creatures, can murder no man. I tell thee, vpon such tearmes; I may play with a *Beare*. For

G

cannot

cannot I, pull out his eyes? Dash
foorth his teeth? Cut off his
clawes? Muzzell his mouth?
Chaine him fast to a stake? And
keepe me a loofe? Farre from his
reach? And then, will he doe
any man harme? *Prodigall*, know
this; that *wise persons* digge not
pits wherein people may perish,
& thinke they are excused, when
they forewarne men of the dan-
ger. Nor feed on that dish, ha-
ving varietie of sound meates,
which will cause death, if but
mist in the dressing. Goe thou,
and doe likewise; lest a worse
thing follow.

Now for a *Brothel-house*, is
the *Synagogue of Sathan*, the very
suburbs of hell. Or, if you will,
the noysome *Pest house of the*
Deuill. For such as tread her steps
enter within her doores, haue re-
ceiued the sentence of death; not
one of a thousand. that ever re-
turnes againe. For shall not God
take vengeance of all those, who
burne

burne in lust, prostrate themselves to an whore; And offer soule and body, a living and acceptable sacrifice to the Devill? I tell such, in the *Apostles* owne words, that they *shal never inherit the Kingdome of heaven.* For, *whoremongers and adulterers, the Lord will indge.* And as for a *Tippling-house, its Nabals Inne*, whither fooles flocke and resort, to drink & smoake, kindle & quench, shout & roare, as if *Devils* were come from *hell*, in the shape and similitude of *men.* A *Tap-house* now in *England*, is like *Purgatorie* at *Rome*: There, when *men* haue lead a lewd and loose life, that they may escape a worse evill, pardons are procured, and they be sent to *Purgatorie*: Here when *Prodigalls* haue mispent their portion, shipwrackt their substance, to a voyde beggerie, we grant them a *Licence* to sell *le*: And if one godly *Iosiah* pull them down, we haue two grace-

1 Cor. 6. 9.

10.

Psal. 139.

22

lelſe *Iehoiachims* to reare them
 vp againe; leſt the full tale of
 drunkards ſhould be diminifhed.
 But, *O yee men of God*, flee theſe
 things. Set a croſſe on all theſe
 doores, ſtep not over the threſh-
 holds; hate them, as *David* the
Lords enemies, with a perfect
 hatred. When the ſpirits of theſe
Butteries intire thee, conſent thou
 not: Say vnto them with indig-
 nation, *I will none of your waies*.
 Can men tread on *Serpents*, and
 not be ſtunge? Carrie coales in
 their boſomes, and not be burnt?
 Live amonge the infected, and
 eſcape the contagion? Swallow poy-
 ſon, and not dye the death? With-
 out controverſie, the fore-named
 places; And the finnes aſcending
 from them, haue infected the
 aire, provoked heaven, & drawne
 downe the late great devouring
 Peſtilence. Are not ſome ſparkes
 of this conſuming fire, yet ſmoa-
 king in the corners of your Citie?
 And if you, by theſe abhomiati-
 ons,

Ier. 22. 19.
20.

*Ons, Still incense the Lord, may
not the bellowes of his iustice
rekindle them, to burne you,
and your habitations, to dust
and ashes? Is it not the mercie
of God, that you, who heare me
this day, are left a live? How
comes it to passe, that you fell
not, when so many thousands
gaxe up the Ghost? Are you not
compounded of the same princi-
ples? Formed in the same mould?
Did you not breath in the same
aire? Feed on the same tooode?
To be plaine, haue you not com-
mitted the same, if not greater
sinnes? Let then, the long suffering
of God, lead you to repentance; And
diswade you, from the least appea-
rance of euill. You haue heard,
what error is, where it lodgesh;
And, being discovered, how it is to
be avoyded. Now blessed are they,
(and none but they) who under-
stand the truth and keepe it.*

Rom. 2. 4.

1 Theff. 5.
22.

G 3

V E R S. 18.



VERS. 18. *But grow in grace,
and in the know-
ledge of our Lord
and Saviour Iesus
Christ.*

The Logi-
call resolu-
tion.



He *Apostle*, in the precedent words, having admonished the people, to take heede of a double evill; *the former*, that they should not be led away with the *errour of the wicked*; *the latter*, nor fall from their owne *stedfastnesse*; he, in this verse, now prescribeth a two fold remedie to prevent *both*. The one is, *groweth in grace*: for that wil support them: the other, *increase of knowledge*: for it will direct them. Now because the most *errors* and *heresies*, which shall spring vp, and spread in

in the *latter dayes*, may be, and are about *Christ Iesus*, he maketh mention of *him*.

Consider the words in themselves, and they containe a single act, *Grow*: And a double subiect, *Grace* and *Knowledge*; which knowledg is amplified by its object, *Iesus Christ*: And he described by a twofold relation; *Lord*, *Saviour*.

The Theologicall resolution.

Grow:] This word is a metaphor, and comprehends in it, *motion*, and *augmentation*, the former, as we see in the *starres*, and *planets*, may be without the latter but the *second* not without the *first*. For, all *augmentation* doth presuppose a foregoing *motion*.

Grace:] *Grow* is the act; *grace* the object of it: And *grace* is appropriated to *God* and *Man*. When to *God*, it is either of *election*, or *acceptation*: But here it is referred to *Man*; the which is the *grace* of *Sanctification*, or *confirmation*. Observe, that in *God* and

man, the former preceedes the latter. For *God*, in order, first *elects*, then *accepts*: choosin^g the creature to make it *good*, not in that there is any goodnes, to allure the *Lord*, to choice of it, or originally in it. Againe, *man* is first *Sanctified*; then *established*. The latter is here intended.

Knowledge:] That is, in a more cleare and compleat vnderstanding. For, in some measure, their spirituall eye was opened, to apprehend the *Lord Iesus*.

Our:] In this word is included, the *Apostles* personall and speciall faith he had in *Christ Iesus*: And also, his favourable opinion, that his countrymen were partakers of the same.

Lord:] The *hebrew* word, ordinarily thus redred, springeth from a root which signifieth *abase*, or *pillar*: the *greeke*, one who hath *rule* or *diminution*, being a word of *relation*: our English word *Lord*, as the *learned* gather, hath much like force with

with the hebrew, being cōtracted
of an old Saxō roote *Lasord* which
is by interpretation, *a sustainer*.

Saviour:] This word, as for-
merly I told you, is also a word
of relation. Of *Saviours*, they be
generall or speciall: principall, or
instrumentall. *Christ* as *God*, sa-
veth all men: as *God-man*, them
onely who beleve in him.

1. Tim. 4.

10.

Iesus:] This name comes of
an Hebrew word, which signifies
to make safe: And it was giuen
our *Lord* at his birth, with the no-
tation thereof, by the command
of an *Angell*.

Mat. 1. 22.

Christ:] The Greeke roote,
from which this springs, imply-
eth as much, as *to asoyne*. Now
of *Christs* there be two kindes,
true, or *false*. And of the former
sort, they are *typicall*, or *reall*: The
which are here meant. And, it is
not improbable, but that he as-
sumed both a *Greeke* and an *He-
brew name*, closely to teach, that
he came to saue the *Jew*, and

Gentile. For vnder these titles, are his offices comprehended.

The Mesaphrase.

As I haue foretold you, my beloved Countrey men, that in the last daies shall arise mockers, men wa king after their owne lusts, and bringing in many damnable heresies to their own, & others destruction; And also admonished you, with all succeeding Churches in you, to beware, that you be not seduced, and vnsettled by their evill example: So doe I in like manner exhort you, to prevent the former related evils, to grow and increase in grace, and the knowledge of Christ Iesus; who is my Lord and yours, my saviour & yours. For increase of grace, will support you: and knowledge, direct you, that you neither
be

be seduced, or unsetled.

Before we proceed to the words themselves, from the connexion of this verse with the former, we may safely obserue, that

Admonition is to be seconded with direction.

All the *Prophets* and *Apostles* beare witnesse to the confirmation of this *doctrine*: neither need we any ample prooffe for it; onely let the places annexed, be perused. *Mat. 6. 33. Gal. 5. 16. Acts. 3. 19. 2. Tim. 3. 5.*

For, are not *Preachers guides*? *Watchmen*? *Physitians*? Wherefore, as they admonish: So they must prescribe remedies. What folly were it for a *guide*, to bidde the *passenger*, beware; and never to tell him what? Or where the danger is? For a *watchman*, to cry, looke about yee: yet not point to the place? Or person? For *Physitians*, to admonish their *Patients* to take heed of a surfeit; And

Doctrines deduced.

Doct. 1.

Reas. 1

Ezek 33 7.

Mat. 9. 12.

And to prescribe them no diet? Neither make mention of noysome, vnwholesome meates? And were it not as great simplicitie for a *Preacher*, to call vpon his *people*, to beware of this, and that: yet never informe them, what they are to follow? Neither affoord them necessarie helpes to eschew the euill? *Ministers* must *divide the word of truth aright, deliver the whole counsell of God*: But, if admonition be not seconded with instruction, direction, how is their dutie discharged? Or their flock thorowly informed? Edified?

2. Tim. 2. 15

Acts. 20. 27

Reas. 2.

Againe: What would, or could the silly people doe in such a case? Either stand astonied, or returne home never the better, wiser. Tell a *travailer*, he is out of his path, and shew him not the right way, is he ever the nearer? Say to the *steeresman*, beware of *shelues* and *sandes*; Yet giue him no signe to turne on this,

this, or that hand, may he not split, and sinke his vessell for all that? Admonish the late recovered *patient*, to take heede of a relapſe; but leaue him there, how should he, in all possibility escape it? Or conserue his health? Surely, if *Pastors* doe not both premonish, direct, exhort, and giue sound receipts, it argueth ignorance, negligence, and leaues the sheepe liable to perill, to be torne in picces.

Hence may the *Minister* receive both warrant and encouragement, for *matter* and *method* in his proceeding. He may admonish, and direct without commission of the least *error*, *aberration*. Did not *Moses*, *Ioshua* and all the *wise Iudges*, tread in the forementioned steps? *Iethro* prescribed what kinde of *Magistrats* were to be elected; describes them by severall evident *Characters*. How often did the prudent *Prophets*, and sage *Seers*, as

to

Vſe. 1.

Deut 14 3 1

Iosh. 24.

Exod. 18.
22.

Isa. 58.2.

Ier. 21.12.

Mat. 6. 8. 9.

Mat. 5. 29. 30.

Mat. 7. 6.

2. Tim. 2. 15

Vse. 2.

to command the people what to avoide, what to doe: So giue them, when they came into the heathen Countries, directions how to behaue themselves? Our *Lord Iesus*, as he taught the people to abstaine from euill: So did he prescribe them remedies for all their preceedings. Else what meaneth all this? *If thy right eye offend thee, plucke it out: Thy right hand, cut it off. Take heed and beware of the leaven of the Pharisees. Cast not holy things to doggs: Neither pearls before Swine.* Wherefore, when we disswade from sinne, provoke to good; remedies must be adioyned, rules annexed. Thus to doe, is to be a *workman, who needeth not to be shamed.*

Neither is this without vse to the common *Christian*. For, it may direct him how to read and heare to his further profit, edification. What more frequent in the vulgar sort, ignorant auditorie, than

to heare by haltes? Listen without regard to direction? Let but a *Preacher* say, this, and that is lawfull, they never respect *cantion*: but runne on without any eye to *limitation*. The neglect of this, hath made the best things often abused: and many a person. *Suffer the vengeance of eternall fire*. Swear we may, but what then are the common peoples conclusions? To abuse this holy ordinance vpon every trifeing occasion. Many are not vnlike to foolish *patients*, who having receiued sound *recipts*, never inquire how to vse them: whence it falls out, when they should be *cured*, they are often *killed*. Who is so simple, not to aske the *right way*, as to demand if he doe not *wander*? *Brethren*, take heed therefore what you *beare*; how you heare: lest it be for the *worse*, not the *better*, as after a flash of lightning, we expect *thunder*. So when *admonition* is gone foorth, haue

Iud.7.

have an eye to *direction*, to *caution*.

But we will step to the words themselves, where let it be noted, that

Doct. 2.

Growth in grace is required of a Christian.

Ephe 5. 18.
and 6. 10.

2. Cor 13.
11.

1 Thess 4. 1

2. Tim 2. 1.

Psal. 84. 7.

Pro. 4. 13.

Reas. 1.

Psal 4 &c.

Rev. 5. 2.

Acts 7. 55.

Name me one *Church* not called vpon to praetise this dutie? Doth not the *Apostle* bid the *Ephesians*, be strong? filled with the spirit? The *Corinthians*, to be perfect? The *Thessalonians*, to abound more, and more? His Son *Tamtheus*, to be strengthened with grace? Are not the *righteous* said, to goe from strength to strength? And to shine more and more, till the perfect day?

For, its a thing commendable. What more praise-worthie, than grace? Shall not then the increase therof be laudable? Augmentati-
on of any good subject, hath, in the holy testers, due commendation. For are not *Psalmes* dedicated to him, who excelleth? The opening
of

of the seale, to the most worthie,
ascribed? Wherefore is Steven
said to be filled with faith? Ha-
nani, to feare God *aboue many*?
Moses stiled, *the meekest man on
earth*? Why are Davids worthies
described, by the greatnesse of
their power? Might? Severall
taxed, for their weakenesse? Fee-
blenesse? Except groweth in good-
nesse were greatly to be extolled?
Wherefore, as Iohn of his friend,
I conclude of graces increase; that
its well reported of all men, and of
the truth it selfe: And, for that
cause, to be desired, increased.

Neh. 7. 2.

Num. 13. 3

1. Chro. 11.

3. Iohn 12.

And is it not also profitable?
What growth, can equall this?
What increase, like to this increase
Shall we descend to particulars?
Doe we not by the augmentati-
on thereof, recover the great losse
we had in Adam our father? Are
we not restored by it, to that glo-
rious image, wherein at the first
we were created? Made more
suitable to our head, the Lord
Iesus?

Rom. 3. 1. 2

Iesus? Will it not support vs with patience, to vndergoe all kindes of *crosses*? With ease to performe holy *duties*? And the more *grace* here, the greater *glorie* hereafter: Who questions any of these things? As the *Apostle* saith of the excellencie of the *Iew*, and benefit of *Circumcision*: So may we of growth in *grace*, that its profitable every manner of way.

The doctrine being prooved, before it be applied, certaine questions are to be propounded, resolued.

I.

Whether grace, or not, be of a growing nature?

Mat. 13. 23.

Mar. 4. 28.

We affirme, it is in man, not God: Else, why are we bade to grow? Grace resembleth seed, the which being sown in the furrowes of mans soule, springeth first into a blade, next to an eare; And in the end to a ripe corne. Doth not the parable of our Lord proue this? Grace in a Christian, is not like a starre in the skie, or

Stone

stone in the center, alwaies equal:
But as the Ceders of L-banon,
growes greater and greater;
stronger and stronger.

But as a man, who hath grace,
increaseth in it?

¶ I.

He may: For theres a vacuitie,
in the most sanctified vessell.
Grace, like a bullet in a molde,
is not perfected in a moment:
the soule, at the first infusion of
it, is not filled with it. It riseth by
degrees, as the waters of the
sanctuarie; the which came first
to the *arles*, then to the *knees*,
from thence to the *loynes*; And
so to a river, that could not be
passed over. As in the vnion of
soule, and body, man was filled
with corruption: So at their dis-
iunction, he comes to his highest
pitch of sanctification.

Ezek. 47 3.
4.

It may further be demanded,
if each Christian doe Grow in
grace?

For answer to this: If mans life
be considered in the bulke; that
is

is; from the instant of his *conversion*, vnto the time of his *dissolution*, then doubtlesse he doth *grow*: But if we breake it into *parcels*, as *weekes, monthes, yeeres*, he may not *increase therein*. For, as a *tree* he may haue his winter, stand at a stay, if not decline. Againe, he may be said to *grow*, and not to *grow* at one and the same season, by way of comparison: because, at all times, his growth is not *equall*. A *tradesman*, this yeare, gaines an hundred pounds to his stocke, the next he adds but fiftie: here is an increase, though not proportionable to the former. And this seemes to be the condition of the Church of *Ephesus*: shee is commended for not *fainting*; And in the next words checked, for the *losse of her first loue*. A *Traveller*, runnes fast at the first, mittigates his speed to wardes the end of his iourney: yet, in that he is going still, he may be said to proceed, although
his

Rev 2.3.4.

his pace be not at all times equall:
So may we conclude of this *supernatural motion*.

4 *Can the habit of grace be decreased?*

This question, in the former
verse, we have affirmatiuely re-
solved onely; an obiection by
some experienced *Christian*, here
may be produced. Now he be-
leues, anon he doubts: this houre
he hopes, the next he feares: One
day he praies willingly, fervently;
but another he is slow, could in the
action. What? Doth the *habit* of
grace increase and decrease in
these different kindes of *motion*?
For resolution: we are to know,
that in the most *regenerate person*,
there is, as *grace*: So *corruption*;
from which contrarie principles,
spring contrarie effects. Also,
that both of these haue *coadiutors*
by whom they are assisted, in
their *operations*. The *spirit*, is
alwayes present to conserue,
mooue, and stirre vp the *grace* of
God

Gal. 5. 17.

God in his children: So is *Saiban*, with the *Masse* of corruption: But neither of both (it may be) at all times, in *equall degree*; whence when there is no diversitie of grace, or corruptions *Existence*, yet there may be varietie of the strength of their severall *operations*. For, when the power of the externall cause is remitted, the actions of grace and corruption, are also *weakened*: and so the contrarie. As with a ship, it falleth out with a *Christian*: sometimes. He hath a faire & fresh *gale* from the *Spirit*, and at that time he makes a speedie passage: a none the *blast* is slacke, and then his course, to the *land of life*, is but slow. We may not therefore conclude, that the *habit of grace*, in this diversitie of effects, is decayed. No more, then we will, that the sailes of the barke be furreled; because its course is somewhat *weakened*.

Againe; varying the *object*, alters

ters *graces operations*. For, when a *Christian* casteth his eye on his strong corruptions; his manie actuall transgressions; his prone-nesse to evill, vnwillingnesse to good: calleth to minde how the promises and vowes he hath not *perform'd*, the which at his conversion, with a most setled resolution, from him *proceeded*; And, as the dog to his vomit, vnto his old sinnes, he hath *returned*, to doubt and stagger he is *constrained*: But on the contrarie, when he seriously considereth, what change the *Lord* hath wrought in him, what long experience he hath of his loving kindnesse, what great things, beyond his expectation, he hath done for him; how that he alloweth not what he committeth, but of weakenesse, not will-fulnesse falleth into such & such a sinne; And that it is so, and was so with the best of *God's children*, then is he strangely exalted, and cryeth with (reioycing, *who shall*
lay

Rom. 8. 33.

Rom. 7. 25.

lay any thing to the charge of Gods chosen? I thanke the Lord, that in the law of my mind, I serue him: though in my flesh, I serue sinne.

5 May grace for any season, neither admit of augmentation, or diminution?

Why not? For Whatsoeuer is in the rule, may be in the thing ruled: or thus. What is possible in the nature of things, may come to passe: Example. A man may goe forward, backward, or stand still. What then should hinder, that a Christian may not neither increase nor decrease, but hold what he hath? A stone cast vp into the aire, being at the point of its ascent, presently descends. Yet will it make some little stay, though scarce senceible, before its returne. And why may not the like be in this *Spiritual motion*? But not to goe forward, is to goe backward? True, if we vnderstand it of the *acts* and exercise of *grace*: or in that God requires a continuall

continuall growth, vntill we giue
vp an account of our *talents*, else
not. For the *habit* may, neither
suffer increase, nor decrease for
a very short season. If it should
not be thus, would it not follow,
thar the *spirits* of *iust men*, nor the
blessed Angels should ever come
to the *period of perfection*, but still
grow (as we vse to speake) in *in-*
finitum? I am not ignorant, how
that some men be of a contrarie
iudgement. *Let the wise iudge.*

But what? *May not grace*
increase, and a man not perceine
it?

Yes, of certaine. For desire of
gaine, may take away the sence
of *growth*: neglect of casting vp
our *spirituall accounts*, hinders
the apprehensiō of *graces increase*
a iealous suspicion, breedeth
doubt of what we haue: And
augmentation, is not easily per-
ceiued. *Infants* grow, yet are
ignorant of it: the *haire* waxeth
white, but not discerned: And the

Sunne ascends, without *perception*: So may it be, in this *supernatural motion*. Eager minds, weak iudgements, suspicious persons, and want of experience, discover not secret *objects*, see them not, as in truth, they are. When fire is first kindled in a cottage, there is much smoake, little heate: the one flies out at the doore, chimney, window, and every crevise in the walls; the other, in the meane while, is not apprehended: Now tarrie, but a verie short season, and the reeke wasteth, the flame increaseth: so heere. When the *holy-Ghost* sets this fire which is from heaven, on the hearth of mans heart, he, on the sudden, seemes to *burne in spirit*, to have zeale in abundance, no sinne can stand before him: notwithstanding, he, for the present, hath but a sparke, a small measure, his coale rather smoaks, than glows. Ancient *house-keepers* know the former: so doe *aged disciples*, the latter

latter by experience. Againe;
 When *grace* is first infused, the
 yong *convert* thinkes himse-
 lf rich, having not a drop before:
 For he compares some with none
 which are the greatest *opposits*.
 Now more being *added* to that
 he hath *received*, the augmentati-
 on is not so easily *perceived*: be-
 cause the inequality, *twixt some-
 thing and something*, is not so great
 as that which is, of *something*
 with *nothing*. Give but a pennie
 to the *poore*, who before had
 none, he now can better discern
 himselfe to haue silver, than the
 increase of his coine (a farthing be-
 ing added to it,) by reason of the
 more fell opposition in the *dis-
 sentanie rules*. These questions
 being thus resolved, the point re-
 maineth to be applied.

In the first place, it confuteth
 two kindes of people; the *Fansi-
 list*, and the *Papist*. The *former*
 holds, that when a man is *full-
 come*, he is perfect as *Adam* our
 H 2 father

Vse. 1.

father was in *Paradise*. And we say so too, but then he must be considered after his fall, not before it. The *latter* maintaines, how a man in the estate of grace, may absolutely keepe the whole *law of God*, doe workes worthie of merit; yea of supererogation: the which cannot be, except we defend perfection here of sanctification. But what saith the *Evan-gelist*? if we affirme, that *we have no sinne* (be it actuall, or original) *we deceiue our owne soules*, and *the truth is not in vs*. Wherefore, if the *Papists* and *familists* will haue the *first*; let them also take the *second*. For why should they not?

I. Iohn 1. 8.

Vse. 2.

Psal. 37. 7.

And it serues at the second hand, to reprocue these, who, instead of *growth in grace*, grow in *corruption*. True it is, that many increase, but it is in a contrarie *subiect*. For are not some of vs, such as the *Prophets* haue described? *Out faces shine*, our eyes stand

stand out *with fatnesse*: Our breasts *are ful of milk*, our bones of *marrow*: Collops we haue *in our flanks*, we be *lustie and strong*: yet, this were not to be condemned, but that the causes thereof are evill, as *ease, fulnesse of bread, and abundance of idlenesse*. Another kind there be, who be growne mightie *to poure in strong drinke*, whose shapes are monstrous: A short belt will not winde about their extēded bodies nor a suite of small size cover their vnfathomed shoulders. These drinke loule-slaying healths, till their heads grow heauie, their hearts light, and all who feare God grow ashamed of them. Will you see a drunkard marching in his hellish colours? His eyes water, his nose runnes, his tongue stammers, and his breath stinkes: his mouth drivels, his lips quake, his spittle fals, and his fete stum-ble. Bring him to the field, he can neither plow, nor sow: to

Iob. 31. 24.

Ezek. 16. 49

Isa. 5. 22.

1 Sam. 25.
36.
Dan. 5. 26.
Gen. 19. 9.

the *market*, buy, nor sell: set him at the *table*, there, if he speake, he spues: lay him in bed, he wallowes in his filthie vomit; and, as a *Boare* in a loathsome franke, or stinking fly, defiles himselfe. O that these gracelesse men would learne, that *God*, for this kind of growth is growne angrie at them. And that, if they repent not, and a mend, they must another day, will they, nill they, drinke whole *violes of his purest wrath*, vntill they grow giddy-headed, heauie-hearted, and, with *Nabal*, and *Belshazzar* their damned brethren, tumble into the *bottomlesse pit of hell*. Others, like *Nimrod*, are growne mightie hunters; not of the hare and deere (for that) so far as my iudgement leads me (is commendable, warrantable:) But of mens purses, places, persons; emptying the *first*, possessing the *second*, and persecuting the *third*: for if *Christians* in preaching and professing of the *Gospell*,
doe

doe but conioyne (which th'apostle in-10ynes) *power with the forme of godlines*, they cry out against such as the *Edomites* of the *Israelites*, *downe with them, downe with them, even to the ground*. But, let these know, that though their consciences be growne sencelesse, God shall bring vpon them *swift damnation*. For, he is wise in heart, mightie in power, who ever grew fierce against him, and hath prospered? And we haue an *evill beast*; a *stow-belly* growne vp among vs; how should we define him? He is one, who selleth time; vseth his money, as though he vsed it not; striues to prevent the contingent acts of Gods prouidence. And rather than the forfeiture of a band, will forfeit his freedome in the *kingdome of heaven*: And if you demand, why he doth so, he replies like him, who being found breaking of his neighbours hedge, and reprooued, answered, *is it not better*

2. Tim. 3. 5

Psal. 137. 7.

2. Pet. 2. 1.

Iob. 9. 4.

Psal. 15. 5.

to doe thus, than to be idle? Certainly, if *David* (the which he never will) prooue not a lyer, a *usurer* shall never inherit, the *mountaine of holinesse*. And what? Is not the *weaker sex*, growne mightily in wickednesse? Haue we not some so *masculine*, that they walke in their *doubles*? Ride in their *coates*? And salute with their *caps*? Were but their *hearts* answerable to their *habits*: their *spirits* proportionable to their *apparell*, why might they not, at our *common musters*, be prest foorth for *souldiers*? I will, nor can giue such any precise precepts, for cloth or colour, forme or fashion: yett take this in generall. Suppose, that now thou wert to come vnto iudgement, to hold vp thy hand before the *ancient of daies*; And to receiue thy *last doome*, thy finall sentence of *life or death eternally*? Wouldest thou appeare, in a pointed body? With embroydered haire? A
 curled

curled head? A painted face? A French ruffe? And a naked brest? Then, as the Prophet to *Naaman the Syrian*, I say vnto thee, *goe in peace*. But, if thou wouldst not, change thy garments, alter thine attire, lest death on the sudden, strike thee; the *Iudge* come in an houre, thou art not aware of; weigh thee in the ballance of the *sanctuarie*, strip thee naked, and cloath thee with *shame eternall*. Shall not the husband grow iealous of that wife, who, at his returne, is abashed to meete him in her daily *habit*? I appeale vnto thee. But alas! For all that can be said according to the Apostles, prediction, *we grow worse and worse; deceiving and being deceived*. The truth is, we are so growne, that the heavens grow blacke the earth barren; and the whole frame of nature *groanes for our growth*. What should I tell you of the late *Famine*? The *blazing starre*?

2. King. 5.
19.

2. Tim. 3. 13

Rom. 8. 22.

Eph. 4. 30.

Psal. 50. 22.

Pse. 3.

Rev 2. 4.

The *inundations of waters*? The *bloudie warres*? The late *Plague*, wher ein so many thousands haue vealed the head, and given vp the Ghost? Yea, doth not the *spirit griene* and *groane* for our vnnaturall growth? Wherefore, let vs by vnfeined repentance and new obedience, eate him of this burden, or we shall groane vnder the direful wrath of the most high for ever, & ever. *O consider this, you who forget God, lest he teare in pieces. & there be none, nothing to deliuer you.*

The vse of this doctrine also serues, soundly to lesson some of the better sort. For doe they grow in *grace*? increase in *goodnesse*? I wish, the Lord had not iust cause to say of our nation, *I haue somewhat againsi thee.* Haue we not them amongst vs, who haue bin as zealous as *Peter* in appearance but now haue cooled their harts, in warming their hands, at *Caiaphas his fire*? Others, who seemed as strong and vpright as an oake,
are

are growne weake, sitting themselves to everie forme and figure in the congregation, like water in a vessel. Haue we not many who in times past put forth their fingers to all pious vses: But now plucke them backe, draw them in, as the *slug* her hornes? *Ranne well*, and *now* are *letted*? Began in the *spirit*, end in the *flesh*? Its a disputable question, whether we haue more *Bankers* in goods or grace, *Prodigalls*, who haue mispent their corporall or spirituall portiō. *England*, as *Ephesus*, hath *lost* (though not *lost*) *her first loue*. Our affections were hardly kindled, but soone cooled. our coale glowes a while, and anon ends in smoake and smother. We resemble *David* in his olde age; little heat is within vs, not any will begot into vs. Few, like *Caleb*, are at this day as able to fight the *battails of the Lord*, as in former time. What a weake pulse beats in all places? Scarce sensible

1. King. i. 7

Iosh. 14. 11.

sensible. We are like a forc't
peece of land, whose second crop
is worse, then the former. We
heare and reade much: yet in
shape, as *Pharaohs cattell*, are
*lanke, and leane; deformed and ill
favoured*. But, *beloved*, this
should not, ought not to be so.
Let but a *man* lye speechles, fall
into a consumption, and become
a *bankrupt*, Oh! this like a *passing
bell*, in the eares of the world,
rings a dolefull sound; And all
who heare it, smite their hands,
shake their heads at it; send forth
deepe sighes, heavie groanes: But,
the meane while, *Prayer* may be
tongue-tyed, *Faith* ship-wrackt,
and a good *Conscience* split in
shivers; yet few for these things,
haue the least *thoughts of heart*:
no sorrow doth pierce vs, losse
of this kind pinch vs. What the
Apostle forewarned, in these last
daies is come to passe: for we
are plucked away, with *the
error of the wicked*; and are
fallen

fallen from our owne stedfastnesse.

Are Christians to grow in grace?

Vse. 4.

Let vs all then looke about vs: weigh the proficiencie we haue made, in this *Schoole*. Hast thou no *grace*? Its high time to gather *some*. Anie? Striue to increase it. Art thou declined? Recover thy *losse*. Hitherto hast thou *grown*? Why adde to thy *stocke*: still augment thy *store*. For, this dutie concernes all: and therefore, we will presse the point so, as every person may reape profit by it. You well know, that a thing must be had, before it can be increased. For who prunes, a liueletle plant? Waters a dead stake? Tryall then is in the first place necessarie, if we haue any seeds of *grace* at all.

1. Dost thou find and feele an emptinesse of *grace* in thy selfe? A great want of it? Then in truth, thou not in full measure, thou hast it. For, *blessed are the poore in spirit*. And what is this povertie, but an *act arising*

Signes of
found grace

Mat. 5. 3.

Iob. 28. 14.

Mat. 25. 9.

arising from grace, whereby we sensible apprehend an emptiennesse thereof in our soules. By grace we feele grace, as with one hand we doe the other. Dead men perceiue no want, when living persons behold their penurie. Let him who is truly gracious; cast his eye whither he will, he seeth a vacuitie of grace in all creatures, an insufficiencie to relieue him. To the depth he saith, *its not to be found in thee.* To the Saints and Angels, nor in you. They all make him the like answer, the *five wise* did to the *foolish virgins*; *goe thy way, at the most, we haue but enough for our selues.* Onely, when he lookes vp to *Iesus*, then he seeth sufficient for all, though for the present he hath but receiued a little portion; scarce any in his owne apprehension. But, as a *voluntarie motion* is an act of a living Creature: So is *Spiritnall povertie* of a gracious Christian.

Also, if when men feele the
want

want of it, in iudgement they approve of it, and in minde highlie esteeme of it, is not the weakest argument that they haue it. For do but demand of them, what is good before God? The best thing in *Saint* or *Angell*? Their reply will be, *Grace*; *grace*; For what is the reasonable creature without it, but a *sencelesse blocke*? A *dead carcasse*? And a *child of wrath*? Defiling the earth, infecting the ayre, provoking the heavens; *neere unto cursing, everlasting burning*? Want and worth, are graces *inseparable companions*: the contrarie, corruptions *ingleaders*, and the evident tokens of *gracelesse persons*.

Eph. 2. 1. 3.

Heb. 6. 8.

3. After these two, proceeds an *earnest desire to be partaker of it*; and *hungering and thirsting for it*: else, for ought I know, thou hast cause to question, the truth of thy *Sanctification*: A very *cast-away* (say some) may goe thus farre; that is, see the want and worth
of

Mat 5.6.

Iob. 23. 12.

Mich. 6. 7.

of it; yea eagerly hunger and thirst after it: But I am not of their opinion. For hungering and thirsting are actions of a living, not a dead man: And is not the promise of blessednesse, made to such? Doest thou esteeme *grace*, about thy *appointed food*? Prize it more, than *thousands of silver*? or *ten thousand rivers of oyle*? Account all things, nothing in comparison of it? And often and earnestly cryest, O how I long for *grace*! Then be of good comfort, the water of life, the guesse of *grace* is come to thy house.

Iob. 27. 10.

Psal. 1. 2.

4. Add to the former three, *cave and constancie in the use of the means*; whereby it is begunne and increased, And that will scale vp all. Dost thou heare the word *in season*? And out of *season*? Call vpon God at *all times*? in *publicke*? *Private*? Meditate in the *law of God*, *night and day*? Come often to the *table of the Lord*, to drinke the water of life?

Eate

Eate the bread of *heaven*? Art thou *a companion to the excellent*? Cryest thou to *Ministers, Sirs*, what shall I doe to grow in grace? Then *grace* thou hast: For these are not the motions of *the flesh*; but of *the Spirit*.

Psal. 16. 3.

5. Art thou yet in doubt? Then tell me, *what conflict thou hast within thee*? Feelest thou *twinnnes* struggling in thy wombe? Cryest thou often, *why am I thus*? Is any *Christians condition*, like to *my condition*? Then thou art *borne of God*: grace is *formed* in thee indeed. Fire and water will quarrell, on the same *hearth*: So will *grace & corruption*, in the same *heart*: for, the latter, as the former are *contraries*. When all is *peace* at home, the *old-man* possesseth the *house*. A *gracious man* hath an *vniversall* strife within himselfe: for reason against reason, judgement against judgement, will against will, and affection against affection will be at variance. But, if thou feeles
this

Gen. 25. 22

Lam. 1. 12.

Gal. 5. 17.

Mat. 12. 29

Rev. 17. 14.

this kind of combate, waxe not faint, but gather heart: for God hath begunne his good worke in thee: thou art called, & faithfull, & chosen; and thy captain Christ hath led thee to skirmish, against his and thine enemies in the sands of Sanctification.

Exod. 12.

35

Iosh 9. 4. 5.

6. Finally; doth Sathan now more tempt thee, than in times past? Why; this is not the least marke of Christs sheep. The Devill is like a gentleman thiefe who breaketh into a rich mans house, not a poore naked cottage; carrieth away, as the *Israeites* did from the *Egyptians*; Silver plate, golden ear-rings, and the choicest Jewells; Not, as the *Gibeonites* are said to meete *Ioshua* withall, Mouldie bread, ren: bottels, old shoes & clowted. This red Dragon, like a bloodie butcher, so long as we trudge the blind steps to the slaughter-house of hell, as direct as he can guide vs, and as fast as he would haue vs, he keepeth himselfe

himselfe a farre off, whistleth some pleasant note in our eares: (for should he hallow out some feare full noyse of temptation, we like frighted cattell, might stand still, throw vp the head, looke about, snuffe, and runne forth of the road-way:) but when, by the *spirit of God*, our eyes are vn-seeled, we smell the danger before vs, begin to stay our steps, and alter our paths, then straight shall we haue a band of the cruell *Mastiuers*, of his temptations, to fly in our faces, plucke vs by the throats, that (if possible) we might returne into the *blacke path of damnation*, wherein we had in former time, *walked*.

Proue thy selfe now, examine thy owne soule; And if thou canst say in truth, that the forenamed things are in thee, and strong and strangetemptations befall thee, be thou then assured, in some degree thou art Sanctified: question the matter no more, but withal speed
and

2. King. 2.

10.

Helpes to
grow in
grace.

1. Cor. 5. 7

1. Thess. 5.

22.

and diligence, set thy selfe to increase it. Now because, as *Elias* said to *Elishah*, this is *no easie taske*, which is *required of thee*, take these rules following to direct thee, to the better performance of this so commendable, so profitable a dutie. And first,

1. *Wouldest thou grow in grace?* Then *emptie thy soule of corruption*. These *twinn*s will not thrive in the same wombe. For if the *old-man* increase, the *new* must decrease: the *destruction* of the *former*, is the *generation* of the *latter*. This *Ishmael* must be throwne out; else ill will it fare with brother *Isaak*. This *Barabas* is to be crucified; or the *Babe Iesus* shall. Plucke vp the cockell, wil not the good graine flourish? So mortifie the *flesh*, and revieve the *Spirit*.

2. *Take heed of a twofold sinne*: for a double wound followes such a blow. It strengthens the *old*, weakens the *new-man*, what

is that, but fuell to the *flesh*?
quench-coale to the *spirit*? Ba-
nish then all evill workes, from
thine hands: rotten speech, from
thy *tongue*: and vaine motions,
out of thy *minde*. As *Christ* the
money-changers, whip all kinde of
wickednelle, cast it foorth of thy
temple, spare not any vnder what
pretence soever.

3. Neglect not the least meanes;
Heare, reade, meditate, fast, pray,
receiue the Lords supper; and
haue none of his ordinances in
contempt. Put not them a *sun-*
der, *Christ* hath coupled together:
lest he stoppe that pipe, roll a
stone on that wells mouth, wher-
at thou delightest to drinke most.
God would haue all the *Vessels*,
and *instruments* of the *Sanctuarie*
had in honour: the *water of life*
into the *cisterne of our soule* fl-
wes thorow everie one of his conduits;
then vse all; for who can tell,
what the least may bring forth?

4 Entertaine every good motion;
open

Col. 3. 16.

Iam. 6. 13.

14

Isa. 30. 21.

Acts. 5. 9.

Heb. 10. 29.

Acts 7. 51.

1 Theff. 5.
19.

open the gates, let them in, bid them well-come feede them, cherish them, as the best guests that ever came to thy soule. Many sparkes, make a fire, sundry drops, fill the bankes. Heardest thou this voyce whispering in thine eare, *This is the good way?* Listen to it, vnderstand its errand and doe what, and as it inioynes thee. Know that *resisting*, makes way to *grieving*; grieving, to *despiting*; And despiting, to *quencking the little sparke* of grace within vs: And if that goe out, we are vndon. Should I enlarge, the time would be too short: therefore we will winde vp all according to the *Spiritual condition* of everie person, in a round particular *exhortation*.

Jer. 4. 3.

1. *And first*, I will begin with thee, who hast not reaped any the least *fruits of the spirit*, in the soyle of whose soule this seed was never scattered: I say to all such, *plow vp your fallow grounds,*

sow

*sow not among thornes: For its
now high time to seeke this graine.
Whats the man without grace,
but a dead dog? A verie Devill?
And firebrand of hell? Never
was any blessed without it: Cur-
sed, who did possesse it. What
shall I, or can I say of it? Its the
water of life, which raiseth the
dead: the honie, that opens each
Jonathans eyes: the tree, which
makes the bitter rivers sweete;
whose leaues, heale all wounded
spirits. This oyle will make him
see clearly, who was borne blinde
to speak the language of Canaan
distinctly, being dumbe from his
mothers wombe. It boareth the
deafe eare, to heare what the
spirit speaketh, to the Churches:
setteth an hungrie appetite, on
the stomacke of the soule: sea-
soneth its palate, And giues a
pleasant rellish to all heavenly non-
rishment: It stops the bloudie
issue of sinne, dries vp that foun-
taine, which all the Physitians in
the*

the world could *never cure*: And *looseth the anklebones* of the aged *creeples*, to *stand, leape, and runne* with ioy, the *paths of Gods commands*. O *grace* ! What shall I say of thee ? How should I commend thee ? Thou art a *wonder-worker*, in this present world: strange things bringest thou to passe, everie day. And, O *yesons* of earthie *Adam*, how should I intreat you ! a graine of this *mettall*, is worth a million of *gold*: a *stemme* of this *tree*, all the *Cedars* in *Lebanon*: And a drop of this *water*, all the *baulme* in *Gilead*. Yea, were the hugest *hills*, the choycest *pearles*: the mightiest *rockes*, the most pretious *stones*: And the *vnfathomde Globe*, a shining *Chrysolite* ; yet, one corne of this *sand*, more than the *Sunne* a *Candle*, in brightnesse and goodnesse exceeds them all. As the *wise man* of money, I say of it ; that *bread nourisheth, wine refresheth* : but
grace

grace is all in all. Wouldest thou purchase? Plant? Build? Why, *grace* will doe it. It will make thee, a glorious temple of *Gods* sacred *Spiritu*: the adopted *child*, of *God* the father: And a coheire with the *Lord Iesus*, of *earth*, of *heaven*. In trouble, it will comfort thee: in bondage, free thee: and being faint, put valour into thee. Yea, when the *gracelesse man*, shall tremble at a paper-Canon; quake, at the wagging of a leafe; lagge, like a starcht ruffe, in a showre of raine; And wish, he had never *bin born*: Then shall the *gracious man*, hoyste vp his saile, lance into the deepe, cut the swelling waues, passe by all shelues and sands; salute death the *King of terrors*, with an holy scorne, and put in safe at the key of *Canaan*, the land of *everlasting life*.

I I. And now, let me turne my speech to thee, who hast laid the foundation of *grace*, *begunne to build*; goe thou on, perfect the
I worke

worke of thy *Sanctification*: faine would I adde to thy mite, and winde thee vp a pegge higher. Haue I not told thee, that *graces increase is commendable? Profitable for all things?* Men of great stocke, trade to the east *Indies*, when they oflellestore, but barter with their *doore neighbours*: a *candle* inlightneth a narrow roome, the *Sunne* a whole world: A *single coat*, keepes *backe* a weake shot, a *double one*, the most fierie piercing bullet: A *child* shrinkes vnder a cushion, and a feeble *bodie* stumbles at a straw. Want of water makes the *Mill* to stand: a sparke sets not the *pot* a boyling: And a drop of *wine* refresheth not the *Spirits*. Our greene *harts* are not easily inflamed: our stiffe *wills* bent to action: And our frozen *affections* need much blowing. Our sacrifices are but offered vp with smoake: our corruptions are not quite licked vp; and the cursed worke of Sathan

is not thorowly *dissolved in vs.* Wherefore, wouldest thou not revolt? Shrinke backe? And fall from thy former *stedfastnes*? Why grow in *grace*. Wouldest thou with ease performe holy *actions*? With patience beare all kindes of *crosses*? Doe much good? Haue fullnesse of *ioy*? And be a shining *light*? A burning *candle*? Then let *grace* haue her *perfect growth*? Strong *men* stand fastest: long-winged *Hawkes* fly swiftest: large-sailed *ships* runne speediest: great *Planets* shine brightest: full *purses* make merriest: And *big-boned bodies* beare easiest. *Grace* to a *Christian*, is as *mettall* to the *horse*: *manner* to the *earth*: And the *Mouns* to the *tyde*. As *feathers* to the *fowle*: *wheelles* to the *charriot*: And the *soule* to the *body*. So that, want *grace*, and we are but feeble liuelette creatures; bring forth no crop, beare lanke eares (if any) and that very seldome. Many complaine, that they are

in good *duties*, cold in *prayer*, slow to *heare*, & empty of *cōfort*, stagger in *faith*, question their *salvation*, impatient in troubles, And shrug at the remembrance of *death*: But where lies the fault? Who is blameworthy? Any except thy selfe? Knowing thou hast a present help A speedy remedy to redresse all, but striues not for it? What a shame is it, that we living in so good daies? In a *land* which floweth with *milk & hony*? Let it in most *corners* on't? The *kingdom* of *heaven* come to our *doores*? And *māna* falling with in our tents *morning, evening*, should complaine of *feeblenes*? *Weakenes*? Had we cruel wars, garmēt stumbling in bloud; our *Cities* sackt, besieged as *Samaria*, that we were constrained to eate the fruit of our *loynes*, to preserve our naturall *lives*: Or, had we a *Ieroboham* to rule over vs, who would repaire the *high places*, make *Priests* of the *basest* people, consecrat to *Baall*; pull downe *Beelbel*,

Bethel, build Babel, and cause all the Lords Prophets to fall on the sword, why then to complaine to be a yong plant, an Infant in grace, were somewhat more tolerable. Me thinkes, I like Ionah, doe well to be angrie, when I consider how long, how wonderfully we haue enioyed great means to be strong men and women in the Lord, and we can hardly keepe soule and body together. We looke, like spirits pinde, sterved, And not living, fresh, & growne Christians. I may, in respect of spirituall food, fitly applie the Apostles phrase, We are not made straight in God, but in our owne lovels. David could pen more Psalmes in time of warre, than we haue leisure to read in these daies of peace; The Centurion in gleaning, gathered more faith, than we reape who haue the full harvest. I speake it to thy shame, henceforward make no such complaints: but see what God

2. Cor. 6. 12

Luk. 7. 9.

Rom. 2. 4.

doth for thy *soule*; and let thy *growth*, and the *meanes* be equall. He who thus doth, doth well; And whereunto the *Lords* *bountifullnesse* should, (I am sure ought to) *induce him*.

III. Neither will I omit thee, *O thou decayed, and declining Christian*, who hast wasted part of thy *stocke*, diminished thy *store*. What *merchandise* of more worth? What *gaine* to the increase of *grace*? Shall not then, the *losse* be equall? The *damage* proportionable? Will it not grieve the *husbandman* to see his tenderest plants wither? The *rankest corne* become blasted? Doth not a *consuming body*, breed *sorrow*? *Presage death*? and what *patient* in such a case, if not growne *desperat*, seekes not *recoverie*? The *Prodigall Gamster*, doth he not sigh at his *losse*? And with an eager mind, play *at get againe*? Shalt thou then suffer this precious *treasure*

to

to waste? Permit the buds of grace to pine? Perish? O see thou doe not so: but seeke to the *Physician* betimes, take restoratiues to recover thy former health, thy wonted strength. *Returne to thy first husband: For at that time, was it not better with thee, than now?* What content, comfort canst thou finde in praier, thats cold? Short? And not mixed with fervencie? Will flesh halfe boyled, delight the palate? Nourish the body? Hath not the *Lord* threatned, to spue the *luke-warme Christian out of his mouth*? Can he away with a *sluggard*? A *non-proficient* in his service? Doth not our master expect to receiue his *talents with a vantage*? And shall not the *idle servant be condemned*? Awake therefore, thou who sleepest, stand up from the dead; And *Christ shall giue thee light, more increase of grace*. Consider how thou art fallen, into what a pittifull case thou hast plunged thy

Hos. 2. 7.

Rev. 3. 16.

Eph. 5. 16.

Psal. 119.

25.

Psal. 80. 3.

Psal. 51. 12:

soule: And tyethy selfe, to thy ancient taske; vse a constant course in holy actions; every day reade some portion of *Christs loue-letters*; See his great affection, how friendly he invites thee, *and be a'lured*. Call and cry, *Lord quicken me, cause thy face to shine, giue me the spirit of life and power, restore me to the wonted ioy of thy salvation*. Wash thee seven times in the river *Jordan*, bath thy selfe in the poole of *repentance*, sing *Psalmes* in secret. And get thee into the company of the strongest, hottest *Christians*: So shall thy flesh become as a *childe*, the leproie of sinne weare away thy vigour returne, & thy hart waxe warme, burne within thee. *Loue-songs* no more inflame lust, than the *song of songs* increase, *stirre up grace*. What bangling *kite* with a loftie *flier*, mendes not her *pitch*? What fainting *beleener* with one who *staggers* not, but will grow in *faith*? Suppose, thou findest in thy

thy selfe a backwardness to good duties? Shall not the omission thereof, make thee more vnfit the next season? *Use limmes, and haue limmes,* is our *English* proverbe: *use grace, & haue grace, a Christians experiment.* But, if all this moue thee not to recouer thy decayed stock, to do thy former workes; then thus reason, why may not I shrinke backe? *Retyre?* Proue an *Apostate?* Or, how shal I answer God, when he returns to iudgement? Sure I am, that if thou be his, he will not long suffer thee to sit on thy lees; but remoue thee, from vessel to vessell. How long, thinkest thou will the Lord indure thy lingring? Brooke thy wambling? Take heed, lest one of these daies, he boyle thee vp, by some sharpe, schorching fire of affliction. What if the spirit of feare, should re-fall thee? The sword of thine enemy pierce thee? The spreading plague, infect thee? The food of thy soule betaken from thee? Or thou, by

Iob. 31. 14

Ier. 48. 11.

1 Sam. 16.

14

Amos. 8. 11

1. Cor. 15.

34.

Judg. 16. 3.

Psal. 87. 4.

some foule publicke offence, left to scandalize thy profession: Then hast thou not spunne a faire threed? Will not thy ill husbandrie prick thy fingers? Shalt thou not goe mourning all thy life long? And, at the last, leaue a weake evidence, a feeble testimonie of thy soundnesse, of thy salvation behind thee? Awake therefore to do righteously. Think, and thinke againe of these things; set them before the eye of thy soule: So shalt thou, as Sampson, when he saw the Philistines approach neere him, gather thy forces together; up, be gon, and flee for thy life.

III I. Now, in the conclusion I haue a word of exhortation vnto thee; *thou, thou, who hast kept what thou hast; And not consumed the least mite of thy stocke.* Thinke not, that this is all which G^d requireth of thee: but grow still. Proceed from strength to strength: be rooted, & deep

deeply grounded in the grace of
Christ Iesus. Spread thy branches
 farre and wide, shoote vp,
 and sprout on high, be strong,
 as an *ell-boare*. Let no vacuitie (as
 nature admits not any) be in thy
 vessel but be filled to the brim.
 Be a mightie *valiant man*: exceed
 the godly, as much in this *spiritu-*
all growth, as *Saul* the common
 subiects in corporall, who was
 higher by the head and shoulders.
Christians should resemble the
 most honorable of *David's* *mer-*
thies, equall the first three: Yea,
 like the brethren of *Gedeon*, every
 one be as the child of a king. A
 master of his stocke, is much
 condemned: So is a Dwarf in
 stature, derided. Shall we then
 decrease our heavenly substance?
 Or with the *Nort's-pole*, be still at
 a stand? Let the *murders* of other
 men, somewhat incite thee, pro-
 voke thee, who are never satis-
 fied. When *Drunkards* are filled
 with wine, be thou with the spirit.
 When

Col 1.23.
 and 2.7.

1 Sam. 10
 23.

1. Chro. 11
 21.

Judg 8.18.

Eph. 5.18.

Acts 13.9.

10.

Luk. 10.42.

Mat. 16.28.

Luk. 7.5.9.

Acts. 9.39.

2 Tim. 1.

vlt.

When thou seest an *Elimas*, a *Sorcerer* full of the Devill: with *Barnabas*, be thou filled with faith and the holie Ghost. When worldlings, whose portion is in this life, ayme at stately buildings, Large possessions, great ruffes & cuffes, let thy care and scope be, to excell in this one thing *necessarie*: exceed them: as much in *grace*, as they thee, in the contrarie *graine*. For thus to doe, is acceptable to God, profitable for thee, For all men. What, if a man could winne the whole world, yet want *grace*, would it be any benefit unto him? Whereto may I compare him, who hath much, many things, yet without *grace*; But to a peece charged with shot, not equalled with powder? Will? Can such a person discharge his calling? Be liberall to pious vses? No, no: his coine lyes rusting in his chest, his corne rotting in the *Garner*, as lead in the *Cannons* belly. Who built the *Jewes* a *Synagogue*?

*gogue? Made coates for the poore?
Refreshed Paul in bands? Were
they not persons furnished, filled
with the hot, active, mightie work-
ing powder of grace? Consult and
see.*

Wherefore, thou *Embrio*;
Thou *Neo-phyt*; Who art formed
in the *Churches wombe*, grafted
into the *true olive tree*, and now
beginst to bud, to flourish: be not
content with a meane stature, an
ordinarie growth: but be thou
enlarged. And O thou *Prodigall*;
Whose portion, (in part) is spent,
come to thy selfe, confesse thy
fault, returne to thy father; be
thou reconciled: So shalt thou
like that valiant *Nazarit*, recover
thy *decayed strength*; binde, the
wedding garment faster to thee;
lay hold on the *pillers of promise*,
pull downe *Sathans throne*; and
cast *the gates of hell* from off her
hinges. And thou *grosse Christi-
an*; I must raise thee to an higher
pitch; wind thee to the greatest
period

Luk. 15. 13

Judg 16. 22
29

Iob. 32. 18.

19.

period (if possible) of sanctification. For thou art not to rest at an ordinarie degree *of grace*: but to encrease, like *Noahs flood*, vntill all the vacuities of thy emptie channels *be filled*, the tops of the aspiring hills, & mountaines *be covered*: And the depth be vnmeasurable, not to be *sounded*. It were to be wished, that every *Christian* could giue the like testimonie of himselfe, as doth *Elihu*; *I am full of matter, my bellie is as wine, which hath no vent; it is ready to burst, like new bottels*. Grow we should not onely in *quantity of grace*: but also in the *quality of it*. Our gifts are to be of a more *pure and defecate nature*. When an apple comes to it bignesse, we see it growes in colour, taste, and proceedes to a better rellish, a more delectable temper: and so it should, must be with vs *Christians*. Wherefore let no *meanes* be omitted, which may further thee: nor in-

continue

contin. s vnthought on, that may
provoke thee.

And first, make it thy chiefeft
care, daily imployment, to cruci-
fie the *old-man*, with *a'll his lusts*.
Smite him on the face, none shall
revile thee: beate him blacke &
blew, its no breach of law: Bray
this foole in a mortar, stampe
him to powder, burne him into
ashes, and bereaue him of his life.
Or deale with him, as it was done
to the *Levites concubine*; force him
to death, cut him in *twelve peeces*,
send them into the *coasts of Gol-
gatha*; And if no man will, *God*
shall commend thee, reward thee
for it. But, because, when thou
hast done thy best and worst,
some palme of this cursed *Izza-
bell* will remaine, some part of his
skull undevoired, And some
drop of his *bloud* not lapped vp:
yet for all this, be not out of hart,
waxe not faine in this quarrell,
but lay on load, play the man stil.
As the *Philistines* by *Sampson*,
plucke

Gal. 5. 24.

Judg 19.

2 King 9.

Judg 16.

plucke out his *eyes*, shaue of his *haire*, cause him to grinde in the *mill* of *mortification*, and take away his *Strength*. Inioyne him to keepe a perpetuall fast, creepe on his brest; or with the *serpent*, licke vp the dust, and so fall into a *sensible, incurable consumption*. Stop his cares, as *Stevens auditors*; with *David*, curbe him by a bit; And like *Agabus*, with the girdle of the word, *binde him hand and foote*. Suffer him not to kicke, to spraule or moue a very finger: to peepe, listen, or whisper. For, if he doe, he will recouer, renew his vigour and buffet the *new-man*. Strangle all his ill motions at the conception, burie them in the wombe: Let not one of them haue a timely birth. And if for all this (as it is like enough) he will be meddling, not brought to subiection, then make him a *Mendicant*, grant him a *pass* to beg: Or, if not so, liue, like the *Monke*, in the order of *idlenesse, lazines*, may it please

please you, consecrate him to *Baal*, permit him to be his *Priest* that he may lash his scurvie skin, lance his putrified flesh; And, at the last, with *Iudas*, become his owne *executioner*. Doethus; for none but *Sathan*, will mourne at his death, seeke to raise him vp againe. When this *Saul* is slaine, then shall little *David*, grow *stronger* and *stronger*; *fiercer* and *fiercer*.

2 Take further advise, and be a companion to those who feare *God*: haue all thy desight, in the *most excellent Christians*. The better the obiekt is, the more content it giues to the senses: And is not the best of all things, most to be desired? When *Christ* talked with his *Disciples*, their hearts *grew hot within them*. When *Paul* met *Sylas*, he *burned in spirit*. Will not the greenest billet, fire with the drie? And one flaming bavin, kindle a thousand? One who is strong

Psal. 119

and 16.3.

Luk. 24.32.

Acts 18.5.

in the *grace of God*, by a secret operation conveith, as the *Leadstone* into *iron*, power and vigour into all who touch him. His praiers, conference, gestures, and whole carriage, is it not like a costly banquet, which calleth forth the fainting *Spirits*, armes them with a fresh infused *power*, as if a *man* had bin at the *wine*? Doubtlesse, the more we apprehend the worke of *grace* in any, the more will it reviuie the *new-man* in vs, curb the *old*; And by an over-ruling command, binde all his lawlesse members *to the peace*. Yong plants thrive not vnder dropping trees; weake *Christians* grow not in lewd company such a fire warmes the *hands*, cooles the *heart*: kindleth the *flesh*, quencheth the *Spirit*.

3. And if by serious examination, thou finde in thy selfe some raging corruption: (for as *Abraham* his beloved *sonne*; each *convert* hath his *darling sinne*;) then

vp with it by the rootes, aboue all other. To it, with the *mattocke* of the law, downe with it to the ground: for such a weede vn-mortified, will nourish all the rest about it. Want of wit in this kind of husbandrie, makes the good graine of *grace* to grow slowlie; looke lancke, and leane. When men would haue a rough field fitted for the plow, will they not first rid vp the strongest trees? And then fall to the weaker? Therefore, set vpon thy vnrueliest lust; fight not with *small or great* in the entrance of this battell, but with the *Prince onely*. Giue him not a blow, and be gone: But hack and hew, vntill he fall on the ground. For when this *Giant* is dead, all the armie will faint, be put to flight; And, with the turning of an hand, be conquered, overcome.

1 Sam. 17.

51

4. Add to all, private and frequent prayer. Secret meales make a *fat body*: Closer duties

Iam 4.6.

Luk 3.5.

Rev. 3.17.

1. Cor. 5.7.

a well-liking minde. Will not the tender dew, that falls in the silent night, more refresh and cause the herbes to flourish, than a great showre of wet in the stirring day. For the one is lesse mingled with the sunne and winde of hypocrisie, than the other: And *God*, like man, giues the *choicest, richest gifts in secret.* When thou hast this, and thus done, be humble in *thine owne eye*; haue a low conceit of thy *gracious stocke*; never once dreame of enough, nor of being *rich*: for that is the high way to bancke, to loose all. Came not *Christ* to lay the *hilles equall*? And to raise up the *vallies*? To make the *crooked pathes streight*? And to fill the emptie vessels? was not the *Church*, in an error, which said, *shee was increast? Had all things?* Nay, was shee not *poore? Naked? Blinde? Miserable?* And wanted all things? O that we could purge out the old leaven! abstaine from all *actual sinnes*

innes ! be conversant in the vse
of all *Gods holy ordinances* ! enter-
taine all the motions of *his spirit* ?

1 Thes. 5.
22.

And be poore in our *owne apprehension* ? Then would *grace* grow,
the *new-man* flourish ; And the
old receiue his *deaths-wound*, be
pierced thorow his *sides*, and
broken in *peeces* : Then, then
should we be rare *Saints on earth*
shining lights in this *darke world* ;
leade our liues in *righteousnesse*,
holinesse ; And doe more, than
gracelisse men imagine can be
done by any created nature.

Luk. 1. 53.

Phil. 2. 15.

Luk. 1. 75.

Wherefore, when thou feelest
thy *soule to mourne*, thy *Spirit to*
faint, thy *heart melancholy, dum-*
pish, all a mori, then looke vp to
heaven, rouse thy selfe, fall to
meditation, minde the daies of
old. And call vpon thy *God* : Cry,
Lord helpe me, quicken me, a wake
my soule ; So shalt thou, like the
dead child, neese *seuen times*, waxe
warmed, and returne to thy for-
mer life and strength. This course

2 King. 4.
34. 35. &c.

if

if thou constantly obserue, the power, feeling, comfort, and all the effects of *grace*, in a short time, by little and little, will strangely grow, wonderfully thriue, vntill thou come to that period, full perfection, the *Lord* hath appointed for thee, and promised to thee in *Christ Iesus*.

Incentiues
to grow in
grace.

And as no meanes are to be omitted, neglected: So all motiues, inducing to this growth, must be minded, remembred: thus therefore expostulate with thy selfe. What? Doe not *plants* grow? *Animals* thriue? And are the covetous; or ambitious ever satisfied? Will not *Citizens* aime at the most honorable place? *Merchants*, venture for the choicest commodities? And all *tradesmen*, desire the greatest gaine? Shall not a *Christian* then strue for perfection? Let theirs: yea *Pauls* resolution be emulated, imitated of thee; who, (it possible) would *haue attained to the resurrection*

Phil. 3. 11.

resurrection of the dead: As some will, to haue bin as *perfect*, as the glorified persons in the day of *iudgement*. In the estate of nature wait thou not insatiable? Did sinne ever giue thee full satisfaction? I tell thee, that champions of *Sathan*, must be champions of *Christ*: Such as haue bin full of *corruption*, must be filled with the *Spirit*.

Eph. 5. 18.

And the more we grow in grace, will not corruption the lesse burden vs? Shall we not with the more ease (if not wholly cast it off) beare it? The *bird* which hath the most feathers, mounteth highest, conserues her bodie from many *brusings*: So surely by this increafe, we should soare vp to heaven, be freed from innumerable *heart-breakings*. Why haue we inioyed so great meanes? Seene so many good dayes? But to grow strong? And grace; Why should not thy excellencies allure all men to affect thee?

Procure

Rev. 22. 2.

Procure thee? What? **Art** thou not of a *soule-curing* qualitie? care in this present world? And onely to be found in the *vessels of honour*? Where thou pitchest thy *Tent*, like a *Prince*, thou art attended with royall companions, as *Wisdome, Faith, Hope, Love*, and what not? As in the absence and presence of the planets, all elementarie bodies heate and coole, lighten and darken, reviuue and dye: So, by thy contrarie motion, doth every christian. Thou art, as the *spring* and *oyle*, which turne all the wheelles of *soule* and *body*, to run the *patthes* of *Gods precepts*: the *vine* which beareth *all kindes of fruits*. Thy branches feed the tender *Roes*, being *cropped*; thy iuyce wil heale all diseases, when once *applied*. Where thou tallest, like the showers in *May*, the barren fields grow *fruitfull*, bring foorth in great *abundance*; And multiplie, the seed of the word,

to an hundred fold. Never was covetouse chuffe when his garners were full of good graine, more glad; the *Grasier*, having his lands stockt with the choicest cattell, more merrie: Nor the *Prodigall* with his purse extended with pieces more iocunde, than the man is, whose heart is replenished with *grace*. O *grace* ! glorie is thy vnseparable companion, as shame the inevitable consequence of sinne. Where thou openest the eye, all the divine attributes of God, as his *omniscience*, *omnipresence*, *omnipotence*: yea, his very *iustice*, smile vpon it, are delectable vnto it. For, if *grace* be with vs, who or what can be against vs? *Grace* in thy soule, will assure thee of *mercie* in *Christ*; And if thou be secured of that, what needest thou to feare? What can be terrible, or dreadfull vnto thee? The more *Wise*, *Iust*, *Potent* thy friend is, will it not the more comfort thee? Reioyce thee? And is not

1. Cor. 7. 30
31.

Phil. 3. 20.

Acts. 12. 10.
11.

Psal. 16. 11.

El-shaddai the Lord of earth and heaven, thy fast friend? Thy everlasting *Father*? Let them then feare, who haue cause: For thou hast none. *Grow in grace*, and *thou must* goe thorow the world as a man whose minde is in a deepe studie; Like *Abimahaz*, who had speciall hast of a waigh-tie businesse; gaze on nothing, heare nothing; vse it, all things in it, *as though thou usedst them not*. Thy conversation shall be in *heaven*, thy thoughts on him who is *invisibile*, that never man saw and lived: And having, as *Peter*, past the *first* and *second watch*, thou shalt come to thy selfe in the presence of *God*, where is fulnesse of ioy, & al variety of pleasures at his right hand for evermore. O thou who readest, hearest these lines binde them to thee, thinke often on them; And till thou be strong in *Grace*, which is in *Christ Iesu* let them never depart from thee. Now, if all that we haue said can

not allure thee, I say no more vnto thee: but wish, when it is too late, thy carelesse neglect of graces increase, may not repent thee.

Whereas our *Apostle* exhorts to grow in grace, more is included then mentioned. For what in the first chapter in particulars he named; here in the bulke are comprhended. And as a tree, is for trees; charret, for charets; parable, for parables: So is Grace put for all the gifts of the spirit. Whence it will follow, that

An increase of all graces is required of Gods children.

Name what grace you will, and an augmentation is required, vr-ged, Are not the *Romanes* incited, to grow in faith? The *Thes-salonians* in loue? And the *Ephe-sians* in all things? *Paul* in other places calls for it, prayes for it? So doe his fellow-*Apostles* in their *Epistles*.

For, is there not an emptinesse? a weaknesse in all? What one

K 2

grace

verſ. 5, 6.

Gen. 3. 2.
and 4. 20.

Pſal. 78. 2,

Mat. 13. 35

Doff. 3.

Rom. 1. 17.

1 Theſ. 4.
10.

Eph. 4. 15.

Iude. 2.

Reas. 1.

grace is perfect at the first infusion? *Adams* were at his creation: not ours at our *regeneration*. Justified we are in one act, absolute in a moment. For the *object* matter of it is without vs, imputed to vs: but sanctified we be by degrees; in that *grace* is inherent, wrought in vs by way of infusion addition. Things easily got, are the lesse regarded. We must therefore with much struggling, finish the measure of our full and entire *Sanctification*.

Reas. 2.

And haue we not the remainders of the *old-man* left within vs? The seeds of all the kinds of corruption, in some degree vnmortified? What then? but increase of *grace*, can expell these? Will *Sathan* driue out *Sathan*? How then should his *kingdome* endure? It is the manie fingers of the *new-man*, which must dispossesse these vncleane spirits. For *knowledge*, as *light* *darkenesse*, dispelleth *ignorance*: *faith*, as

winde

winde chaffe, blowes away *infidelitie*: And *loue*, as *heat celd*, banisheth *haired*: yet these must be stronger, than their contraries; otherwise it will not, cannot be.

Againe, hath not a *Christian* severall sorts of temptations? And will they not, like *Goliabs* brags, grow *greater and greater*? What? Or who shall quench these *ferie darts*? Plucke the *Devils weapons* out of his hands? And hurle him against the wall? Any thing but *faulhs*, and *hopes increase*? It is a truth, that every particular *grace* of the *Spirit*, hath an opposite *adversarie* within man, and speciall temptation from without him, and that a *strong one*. Therefore a growth in all of them is necellarie, to conquer and overcome their *contrarie enemies*.

Reas. 3

In a word, should we not grow at all, we were but *dwarfses*: and in some, not every *grace*, would breed *deformitie*. Is it not a comely thing, to see a *plant* spread

Reas. 4.

spread all her branches equally? *Abedie* thrive, in each member proportionably? What then? Is this commendable in the *outward* and not the *inward man*? Should but one finger stand at a stay, would we not count it a blemish? Shall we not blush then at the other? And thus you see, it stands with reason, how Christians *must grow in all graces they have received.*

Quest.

But may one grace grow, and not another?

Ans.

I iudge so. For the bent and inclination of mans minde, may be more set to encrease one than another. And if this be so, why may he not? Shall his intention be made frustrate? Also occasions are often offered, to exercise one more than another. And shall not many *acts* cause a stronger *habit*? Else, how should *tribulation bring forth patience*? Again the frequent use of one (its probable) by accident, may hinder the

Rom. 5. 3.

the augmentation of some other. For severall charitable actions may occasion pride, though not of their owne nature. This chaffe will cleave to the best graine, now if pride grow, will not humilitie, for a season stand still? And will it not appeare, from the *rules* of *Contraries*? Shall we not see the wicked, grow in one corruption, decay in another? And that not onely of such, as haue the most *contrariety* (as *Covetousnesse* and *Prodigality*:) but of those that be *Disparats* (as *drunkennesse* and *gluttonie*:) admitting of farre lesse dissention in nature?

You will obiekt, that *faith* is a *radicall Grace*, and infuseth her force into all, which flow from her, equally. Grant it be so: yet, that hinders not. Doth not the roote send her iuice and vigor into all the branches in like sort? not withstanding externall causes as the rise of the *Sunne*, fall of the *dew*, and blast of the *winde*, not all

Obiect.

Sol.

like striking all the boughs, may occasion a *disproportion*.

Vsc. 1.

May we not from this ground soundly lesson the *Romanists*? And the troupe of *bastard protestants* among vs? For let the growth of their *graces* be iudged by the effects, and in reprobuing of them, shall we wrong them? Do they not bragge of *knowledge*, and defend *ignorance*? Commend *faieth* formed, yet liue like infidels? Extoll *loue*, and cherish deadly *haired*? Exalt *hope*, and leaue men in *despaire*? Vow *chastitie*, and mainetaine the *stewes*? Haue they not candles to burne on their *altars*? Gunne-powder to blow vp *Parliament houses*? Will they not grant *Pardons*? And imbrue their hands in the bloud of *Innocents*? Blesse *God* with their *tongues*? And curse *his annointed* in their *hearts*? Great devotion the yshew in *appearāce*, when *destruction and calamitie* be in their *practise*? What can I say of them?

But

Rom. 3. 16.

2 Tim. 3. 13

But that they grow from *evill* to
worse, *deceiuing* and *being decei-*
ued? For, they can lye, and tell
 truth, with one very breath: send
 forth sweet, and bitter water from
 the *selfe same fountaine*: Grow in
grace, and increase in *corruption*:
 Cry out for *vnitie*, and sow the
 seedes of *enmity*: And that, which
 surpasseth all; A *Iesuit* can liue a
Traytor, dye a *Catholike Martyr*:
 Therefore of the *Serpents* brood,
 and spawne of the *Diuell* be
 they. And be there not some a-
 mong vs, in the same *predica-*
ment? Who goe in *knowledge*,
 forward? Yet like the *Crabbe*,
 in *practise*, mooue backward?
 Boast of *great faith*, when their
 good workes are *little ones*? Haue
 peace in their heads; But, as
Sampsons Foxes, certaine *fire-*
brands, in their *tailes*? Doe they
 not call for prayer, cry downe
 preaching? Are not these *mon-*
sters? Deformed *Satyres*? Ra-
 ther than compleate *Christians*?

Judg 15. 4.

2. King 17.
vlt.

Throughout sanctified persons ?
These resemble those who feared
God ; yet served their Idols.

Vse. 2.

2 Pet. 1. 5
6 7.

But, beloued, let it not be so
with you : but adde to your *ver-*
tue, faith : to your *faith knowledge* ;
to your *knowledge temperance* ;
to your *temperance, patience* ; to
your *patience, godliness* : And to
godliness, brotherly kindness. For,
if these things be in you, and abound
you shall neither be barren, nor un-
fruitfull. Christians in the Church
must not be like stones in the
building, alwayes in bulke equal ;
neither grow as the bulrush,
bigger and weaker : but burnish
as the Cedar ; waxe strong as the
Oake . Gods plants must achieue
an *augmentation* : Of each branch
euerie member, a *consolidation*.
Thy *heart* must be hot, thine *ba-*
tred deadly ; thy *desires* eager, and
thy *zeale* burning : Thy *faith*
never failing, thy *hope* longing ;
thine *anger* fierce, & thy *delights*
ravishing : yea, thy *griefe* deepe,
thy

thy feare terrible; and thou thy selfe, prooue more than a conqueror. Rom. 8. 37.

But aboue all graces, grow in *faith*. Th' Apostle Iude, exhorts the people, to edifie one another, in their holy *faith*. For *faith* is the roote, from the which all other branches spring, the fountaine, out of which flow all the rivers of holy actions: and the sure foundation, that supports the whole building of godlinesse. Wherefore, if *faith* decrease, every gift of the *Spirit* will wither, dye: the waters of sanctification runne weakely, be dryed vp: And the goodly frame of our new erected Temple, reele, and totter. Doubtlesse, manie and great advantages hath a *Christian*, by his *faith*. For it raiseth the dead, iustificieth the wicked, purifieth the heart; It comforteth the feeble minded, quencheth Sathans fierie darts, ouercomes the world: It bringeth good tydings from

Iude. 20.

1 Sam. 2. 22

from God to man, vniteth the creatures to the Creator, and saveth the sinner. What is faith but the choicest Grape in Canaan? The prime fruite of the spirit? The essentiall forme of a Christian? And the price which purchaseth heaven? Its like the poole of Bethesda, which cureth the criples, the sword of Saul, that never came emptie; And the bow of Jonathan, which never banded backe from the blood of the slaine, the fet of the mightie. For crosses, faith will assure thee that the Lord sends them, their burden shall not exceed thy ability; and that, like a thunder clap, they rattle more than hurt. That they are the cognisance of Christ, the Physician of the soule; shall handle thee gently, stay but a very litle while and at their departure, leaue a blessing behind them. This baulme heales all diseases, helps at a dead lift, and cures when nothing can.

And

And what shall I more say? For the time would be too short for me to tell of Gedeon, Barak, and of Sampson; of Iephtah, David, Samuel, and of the Prophets; who thorow faith, subdued kingdomes, wrought righteousness, obtained promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, resolute in warre and put to flight, whole armies of their enemies. For when reason presents these things vnto thee, as so many shee beare, roaring Cannons, implacable Divells; And the promises of God, the acts of divine providence, And the kingdom of heave, no better than fate, destinie, broken notions; (at the best, but like some ruinated and forraged Countrie) then will faith giue them lustre, make them shine, And as it were, with open face, appeare and stand forth in a most glorious forme and order.

Heb. 11. 32
&c.

Grow

Grow in faith, and thou shalt be able to breake *a bow of steele*, lift vp the wing, soare on high, sleight temptations, defie the devill, and bid death doe his worst. A great *faith*, will fill thy *soule* with *ioy*, thy life with good *works* and the whole world with *praises*. *Faith* if big and strong, will make thee a noble warriour in the *Limbescampe*, one of a thousand; A man, as *David*, according to *Gods owne heart*. It will ascend to *heaven*, lay hold on thy *suretie* satisfie thy *creditor*, And bring thee a quittance for an vniversall, an everlasting discharge of all thy debts, *originall, actuell; past, and to come*.

But I must confesse, that what I presse is hard to practise: For *Sathan* daily desires, doth *winnow* it. When its seed is first sowne in the soyle of our *soules*, faine would he rend it vp by the roots: but finding that a matter impossible, because it is of *Gods* planting, then
will

will he, by his subtile suggestions, tempt vs to question the truth of its *obiects*: And when this wil not serue his turne neither that we may proue graine for his garner, then with his *snare*, he will tollse & tumble vs vp and down, to prevent faiths *act*, separate it from its proper *obiect*, and keepe vs in a continuall intercourse of doubting, staggering. *Beloved*, of all the strings which be on the *instrument* of *my soule*, I finde none more to iarre, than this of *faith*. O how hardly is it turned! How suddenly out of temper; It will proue a pretie peece of service, in the time of tryall, & day of temptation, to rely on *God*, to cast all our care on him. However, yet there is hope: for the *Lord* hath blessed *Faith* once; And it shall be blest *for ever*: the *elder* shall serue the *yonger*.

And in the knowledge of our Lord and Saviour Iesus Christ. Having finished the first thing wherein

wherein we are to grow; we proceede to the second. From the which we are instructed, that

Doct. 4.

Christians are to grow in the knowledge of Christ Iesus. Who better acquainted with *Christ* than *Paul* th' apostle; yet did he not strue to increase his knowledge of him? His desire was among the *Corinthians*, to

1. Cor. 2. 2.

know nothing but Christ Iesus, and him crucified. No time would he omit, meanes neglect, that he

Phil. 3. 12.

might apprehend him, of whom he was apprehended. The charge he

1. Tim 4.

13.

gaue his sonne *Timothew*, may serue further to confirme the proposition. Doth he not command him, to attend vnto reading?

Doctrine? Exhortation? And may not reason inforce it?

Reas. 1.

For is not *Christ*, the Being of Beings? The naturall Sonne of

Heb. 1. 3.

God the Father? The brightnesse of his glorie? And the ingraven

Col. 2. 3.

forme of his person? Are not all the treasures of *Wisdom* and *Holinesse*, hid in him? Doth not the

false

fuinesse of the God-head, dwell in
him bodilie? Is he not coeternall?
Coeessential? And coequall with
the most high? Will you heare
his owne testamonie? *I, and the
Father are one.* The Lord possessed
me in the beginning of his waies, be-
fore his workes of old: when there
were no depths, I was brought forth
no fountaines abounding with wa-
ters, yere the mountaines were settled
or the hills created: while as yet he
had not made the earth, nor the
fields; neither raised the highest part
of the dust of the world. When he
prepared the heavens, set a compass
vpon the face of the deep; And esta-
blished the clouds above, I was there.
When he gave the Sea, his decree;
commanded the proud waues should
not passe their boundes; and when
he appointed the foundations of
the earth, then was I by him; as
one brought up with him; and I
was daily his delight, reioycing al-
wayes before him? And this be-
ing thus, is it any robbery for Christ

Ioh. 10. 30.

Pro 8. 22
&c.

Phil. 2. 6.

1 Ioh. 1. 1. 2

1 Ioh. 1. 14

1 Pet. 1. 12.

Reas. 2.

Ioh. 15. 16

Iob. 10. 10.

Psal. 8. 6.

1 Pet. 1. 19.

Psal. 103. 1.

2.

to be equall with God? Was not the Word made flesh? Dwelt amongst vs? And did we not behold his glory, as the glorie of the onely begotten of the Father, full of grace and truth? What object more wonderfull? Better deserues our knowledge? Did not the Angels desire to peepe into this mysterie? And shall not we? Then are we blame worthe.

Consider also what he hath done for vs. Hath he not elected vs, before the world was? In these good daies, created vs of nothing? Beautified vs in a comely manner? Imprinted his owne image vpon vs? And we by sinne having spoiled our selues, with no better price than the shedding of his sacred blood, redeemed vs? Recovered the great damage, we lost in Adam our father? And restored vs to a farre better condition, than was allotted to vs at our first creation? It is he, who pardoneth

doneth all our finnes, healeth all our infirmities, delivers our soules from hell; And from whom all the good we enjoy, we haue receiued. Are not all things from him? For without him was not made, any thing that was made. And by him? For the father worketh hither to, and he worketh. And for him? Thou art worthie, O Lord, to receive honor, and glorie, and power: For thou hast created all things; and for thy pleasure they are, and were created. Haue we not a command to remember him who formed vs? Doe not the Ravens looke vp vnto him? The windes, and Sea obey him? And shall we Christians then be ignorant of him? Certainly, this were a sinne, would cate vp all our increase; a fire, would deuoure to destruction.

And what to be desired effects will this knowledge worke? For who ever knew Christ, but was inflamed with the loue of him? Stood

Ioh. 1. 3.

Ioh. 5. 17.

Rev. 4. 11.

Eccle. 12. 1.

Psal. 147. 9

Mar. 4. 41.

Iob. 31. 12.

Reas. 3

1 Pet. 1. 8.

Acts 9. 6.

Psal. 116. 7.

Stood in great awe of him? Humbled himself before him? Put his confidence in him? And said;

Isa. 1. 3.

Soul, returne unto thy rest? The Oxe, knoweth his owner, the Ass his masters cribbe; and shall not man be acquainted with his Lord?

Io. 17. 3.

Is it not eternall life, to know Christ Iesus? Everlasting death, to be ignorant of him? Tell me?

Eph 4. 18.

What was the Geniles misery, but that they were strangers from him? The Athenians sinne, but that all their devotion was coe to

Acts. 17. 23.

an unknowne God? The Lepers ingratesfulnesse, except that they returned not thanks vnto him?

Luk. 17. 17

And what sets foorth Pauls praise more, than his earnest desire to know the Lord Iesus, and to be found in him?

Phil. 3. 9.

Reas. 4.

To conclude: haue we not time and meanes to illighten our eyes, that we might see Christ in open vision? For, doth not the Spirit, thorow the whole Bible, set him foorth in plaine phrases?

Shining

Shining prophecies? In types?
Parables? And *similitudes?* What
 are the *Scriptures*, but the *subject*
matter of him? In each *storie*,
page, verse, may we not haue
 some *hint*, some *glympse of him?*
 Beloved, all the lines in the *holy*
letters, meete in *Christ* as their
 proper *Center*; And such as
 come short of that *point*, are pro-
 fitable for nothing. He is the
Alpha and *Omega*, the *beginning*
 and *end*, of all *famous histories*,
noble acts, and *renowned persons*,
 the which *are good before God*
 Shall we then, with the *want*,
 root in the earth? And haue no
 care to know *Christ Iesus?* What
 if we know him a little? Will
 that serue our turnes? No, no:
 our *eye spirituall* is like his *cor-*
porall who was borne blinde, but
opened by degrees. This *object* is
 profound, deepe; And the better
 we vnderstand it, the more pow-
 erfully profitably will it produce
 the forenamed *gracious effects*.
 Therefore

α. ω.
 Rev. 1. 18.

Mar. 8. 24.
 25.

The know-
ledge of
Christ di-
stributed.

Therefore, as get: so grow we must
in the knowledge of *Christ Iesus*.

And here it is to be obserued,
that the knowledge of *Christ* is
either *intellectuall*, or *experimen-
tall*. When we doe, with the act
of our vnderstanding, appre-
hend a thing, be it what you
will, it is *intellectuall knowledge*;
But we purpose not to exceed
our bounds; We will confine
our selues, within the limits of
our present *Object Christ Iesus*.
Now this *intellectuall knowledge*
of *Christ*, is of his *person*, or *offices*.
For the former, we are to consi-
der these foure following parti-
culars.

1. In *Christ*, we are to note his
two natures, the *Divine* and *Hu-
mane*; both which concur, and
are *hypostatically vnited* to make
one *individuall Person*. The word
was made flesh; he tooke not on
him, the *nature of Angels*, but he
tooke on him, the *seed of Abra-
ham*. Whence it is, that he is called
Emanuel,

Ioh. 1. 14.

Heb. 2. 16.

Mat. 1. 23.

Emanuel, which being interpreted is, *God with vs.* So that in the *Person of Christ*, was perfect manhood, a body thou hast fitted me: And perfect God-head, this is the very God, and eternall life.

Heb. 10.5.

1 Ioh. 5.20.

2. And in the manhood of *Christ*, obserue a soule, & a body; A soule; *Father into thine hands I commend my Spirit.* And a body *Behold my hands and my feet, that it is I my selfe handle me, and see;* For a spirit hath not flesh & bones, as you see me haue. Where note by the way, that *Christ* had a two-fold will; one from his *Deitie*, another flowing from his *Humanitie*. Therefore praying, he sayd, *O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt.* As he was *God*, the will of the father and his were the same.

Luk. 23.46

Luk. 24.39.

Mat. 26.39

3. Thirdly, *He* was borne of a *Virgin*, his mother knew not man: for the *Holy-ghost* came upon her, & the power of the most high overshadowed

Luk. 2.35.

Psal. 51. 5.

Heb. 7. 26.

Heb. 7. 3.

shadowed her. And thus it must be: For if he had proceeded by *naturall propagation*, he, in his *conception*, had bin polluted with *originall corruption*; And then he could not haue bin a meet *mediator* and *holy sacrificer*, to haue made an *attonement* for the sinnes of the people. For such an *high Priest* it behode vs to haue, as was *holy, harmelesse, undefiled, separat from sinners*, and made *higher than the heavens*. in truth, *Christs originall puritie*, is to equall *Adams at his Creation*: that the roote being *holy*, all the *branches may in like manner*. *Christ as man* had no *Father*; as *God*, no *mother*: And therefore the true *Melchizedek*, without father, without mother.

4. The last thing is, that in the very instant of *Christs conception*, the *two natures* were inseparably knit together, and in substance and actions, ever remained distinct either from other; conserving their proper *qualities* from

from all mixture, or confusion
And as the *soule* and *body* being
vnited, make one intire *man*: so
the two natures conioyned, con-
stitute but one *indivisible* person.
For (marke this) *Christ* did not
assume to his *Deitie*, the person,
but the nature of man; neither
did the *humanitie* for a moment
subsist by it selfe; but in the ve-
ry *act* of its conception, was vni-
ted to the *Godhead*, & so alwaies
continued for ever after, yea,
when *Christs* soule and body, at
his death, were separated yet nei-
ther of them from the *Deitie*.
This *union*, as it is *wonderfull*: so
is it eternally *indissoluble*. Thus
much of the *intelectual knowledge*
of *Christs* person: his *Offices* are
now to be handled in order.

I. And we will begin with his
Priesthood, that *Christ* was a
Priest, the Scripture, in many
places, speaketh evidently: And
who was shadowed out by *Aaron*
and his successors, but the *high*
L *Priest*

Heb. 7. 11.
Levit. 10. 2.

3.
Heb. 5. 1. 2.

Priest of our soules Christ Iesus ?
For he wasto offer both gifts and
sacrifices for sinnes ; to haue com-
passion upon the ignorant ; and to
make a reconciliation for them, who
were out of the way. And here we
may note the differences betwixt
the Priest-hood of Christ, and that
of others. 1. He was of the tribe of
Judah; they were all of Levi.
2. He was God-man: but they
meere men. 3. He was without sin:
they taintd with originall cor-
ruption, and actuall transgression.
4. He was consecrate with an oath:
so were not they. 5. He was of the
commandement of the spirit: they
of the law of the flesh. 6. He offered
up himselfe once, as a full sacrifice to
purge away mans sinnes: they, other
oblations, whereby it was impossible
that iniquitie should be taken away
7. He put an end to the priesthood
they made but way to it. 8. Lastly,
he was a Priest for ever after the
order of Melchizedek: theirs was of-
ten chaged. For as Iohn was the last
of

of all *Trophets*: so *Christ* of all *Priests*: that is, there was no continuation of personall succession after him, reade, *Heb. 7. per totum.*

2. The second is, *his Propheti- call office.* Therefore the *Scriptures* giue him severall names importing so much: As of *Teacher*, *Speaker*; yea, the *verie Prophet.* For he was to instruct them in the truth, whom he had reconciled to his Father. See, *Mat. 23. 10. Dan. 8. 13. Acts 3. 22-*

3. And *Christ* had a *kingly office*; that he might conserue and governethose whom as *Prophet* he had taught, & as *Priest* he had reconciled; subduing his, and their enemies, and to preserue them to his *heauenly kingdome.* Hence it is written; *A child shall be borne, and a sonne giuen vs, upon whose shoulder the Dominion shall lye. Behold, a king shall raigne in righteousness: And againe, they shall serue the Lord their God, and*

David their king, whom I will raise up unto them. These places, and many more are spoken of *Christ Iesus*. Consult, *Esay. 9. 6. Jerem. 23. 5. & 30. 9. Psal. 2. 6. Acts 2. 36.*

Mala. 3. 1.

Heb. 12. 24

Obiect.

4. Fourthly, and finally, we may mention *his Mediator-ship*; although (as some will) the fore-named offices be all comprehended in it: however the *holy letters* speake distinctly of it, calling *Christ*, the *Angell of the covenant* the *Mediator of the new Testament*. Obserue here, that *Christ* is *Mediator* according to both *natures*: For the *manhood* without the *Godhead* would profit nothing. But it is written, there is *one mediator between God and man, the man Christ Iesus. 1 Tim. 2. 5.*

Resol.

1. I answer, that our *Apostle* useth *Christs* owne phrase, who ordinarily stileth himselfe the *son of man*: for he gloried not in *swelling titles*. 2. It is a kinde of tropicall

tropicall speech: wherefore by a communication of properties, we are said to be purchased with the blood of God. 3. Paul so speakes, to comfort the feeble minded: for when a man is wounded in spirit, by the stroake of God, the verie bare naming of God will make a sinner, in the painefull panges of regeneration, to quake, to tremble, and fall backward. But hearing of a mediator, who is man, as he is God, which is touched with the feeling of our infirmities, and in all points tempted as we are, (yet without sinne) we shall lift vp our weak mindes, goe boldly to the throne of Grace, and find mercie in the time of neede. 4. And the truth is, our mediator is to communicate of both natures: for he must be inferiour to God, as touching his manhood: And superiour to man, as concerning his Godhead. And this is that intellectuall knowledge of Christs person & offices that Christians are to get,

Acts. 20. 28

Heb. 4. 15.
16. and 5. 1.
2.

and grow in. The *Experimentall* followeth, wherof we will speake but a very little, to avoide preplexitie.

This *knowledge* differs from the former, in divers particulars. 1. In the *instrument of apprehension*: For that is effected, with the *rationall facultie*; this, with the *sensible*. 2. That is *active*; this rather *passive* falling within the fathom of our feeling. 3. That, without this *profiteth a Christian nothing*. 4. The former borroweth helpe from the latter, not the contrarie. For *Experimentall knowledge* sealeth *Intellectuall*, that it is true; *Philosophie* teacheth me, that *fire wil. burne*: but if I put my finger into it, the truth is infallible: For I haue felt, what I heard: And hence growes our English proverb, that *Seeing is beleeuing*. This was verified in *Thomas*, when he put his fingers into the wounds of *Iesus*.

Ioh. 20. 25.

i. Theſ. 1. 5.

And this *Experimentall knowledge of Christ*, may be in respect of

of our selues or others. When we feele a change wrought in our selues, by the Gospell preached: when it hath not bin in word only, but in the powerfull operation of the holy Ghost; inlightning our dark mindes, dissolving the curſed worke of Satban in vs, and renewing vs according to the image of our waker, this is knowledge Experimentall. Paul knew this well; felt by experience, that the Gospell of Christ, was the strong arme of God to salvation. He could say with sence, *I live, and Christ lives in me: He rules, as a king; and I by his power can doe all things. He is set in heauenly places; And I am raised together with him. He found the death of Christ to kill sinne in him; the efficacie of his resurrection, raising him up to newnesse of life; his Spirit leading him, into all truth; And what petitions he preferred, to God the Father in his name, never returned emptie.* This was that ex-

Rom. 1. 17.

Col. 1. vlt.

Eph. 2. 6.

1. Cor. 2. 2.

cellent knowledge of Christ, he so much gloried in, longed after, and by all meanes sought to increase. And thus to know Christ is to be somewhat, *om body*.

Heb 4. 2.

And there is an *experimental* knowledge in regard of others. The

Gal. 3.

Author of the Hebrewes saw, that the Gospell preached to other by

them, was without profit, in *th m* who heard it: because it was

not mixed with faith. Paul sensibly

perceiv'd that Peter was mightie in Circumcision, as he himself was

1 Thes. 1. 9.

in the *uncircumcision*. And he observed, what a great entrance he

2 Cor. 2. 14

had amonge the Thessalonians. He also giveth God thanks, which

caused them to triumph in Christ: and made manifest the savour of

his knowledge by them, in every place. And thus you haue de-

monstrated, what is that know-

ledge, both intellectuall and experi-

mentall, Christians are to encrease in. The application followeth.

Vse. 1.

From all which particulars, we may

may confute many hereticall opinions about the Person & Offices of Christ Iesus. And First, that of the *Patro passians*; who mainetained how that God the Father tooke our flesh, and suffered. But is it not said, that in the fulnesse of time, God sent his Sonne made of a woman, and made under the Law.

Gal. 4. 4

It will be obiected, that Christ is called Father, *Isa. 9. 6.* Obiect.

It is true, that Christ in many respects may be called Father. Resol.

1. Because he created all things.

For it is vsuall with the *Hebrews*, to stile that, whether person or thing, a Father, which is the cause or ground thereof. Hence *Iubal* is said to be the Father of all such as handle the Harpe and Organ.

Gen. 4. 21.

And in *Iob*, shafts and bullets are called the *Sonnes* of the bow: as if it were their Father. 2. Christ is a Father, in that he begate many by the word of truth: and in that sence, Paul tells the *Corinths*,

Heb. 10. 13

1. Cor. 4. 15

Ioh. 15. 1.
&c.

Ioh. 1. 12.
13.

1. Cor. 15.
22. 45. 49.

that he was *their Father*. 3. In regard that he is the *vine*, and we as *branches* vnited to him. When a graft is set into the stocke, the Hebrew manner is to call it a *Sonne* of that tree. 4. But chiefly as the first *Adam* is our *Father*, because we are all *his sonnes* by *naturall propagation*: so is *Christ* our *Father*, in as much as through him we are *children by regeneration and adoption*. He who maketh *Sonnes* is a *father*. *Christ* maketh *Sonnes*. Ergo a *Father*.

Obiect.
Col. 1. 15.

Secondly, the *Arrians*: their heresie was, that *Christ* was *God* by *Office*, not by *Nature*: how he was *first created*, then *all things* by him. For he is sayd to be, the *beginning of every creature*. Rev. 3. 14.

Resol.

Ioh. 1. 1.

1. And it is also written, *In the beginning was the word, and the word was with God; And the word was God*. 2. He is the *beginning of every creature*; Because he gaue them their first be-
ing

ing: And after mans fall, their *well being*. 3. But did he giue the *creatures a being*? Then is he *God*. For to *Creat*, requires an infinite power; the which can be found in no Creature, but in *God* onely.

Thirdly, this meets with *Samosetanus* hereticall opinion, who held that *Christ* was not, before he tooke vpon him mans *nature*: as though his *Deitie* began with his *Humanitie*. But what more absurd? For *God* hath neither *beginning*, nor *end*: if he had, he were not *God*.

Fourthly, And that of *Apollinaris* falleth to the ground, who thought that *Christ* assumed a body onely, And the *God-head* was instead of a soule. But he assumed the whole *nature* of man: Therefore a soule. Againe, the soule of *Adam* was the beginner of his *Act* in sinning: a soule therefore is to suffer. And did not *Christ* cry, *my soule is heauie*

Luk. 23. 46. to the death? And commit it into the hands of his Father at his giving up of the Ghost?

Fifthly, *Marcian and Valentinus* are here confuted: these taught, how *Christ* tooke his body from the ayre, or from heaven, And that it passed through the wombe of the *Virgin*, as water floweth through a conduit, or pipe. But this is evidently false: for then he had not bin *bone of our bone*, and *flesh of our flesh*: Neither had that nature satisfied, which sinned.

Sixtly, *Hebion and Cerinthus*, these defended, that *Christ* was conceived by *ordinarie generation*, as other men: which is a flat contradiction of the *Angels* specke, and would bring the *humane nature of Christ* within the compasse of *originall pollution*. For whatsoever is borne of the *flesh*, is *flesh*: and how can the streame be pure, when as the fountaine is defiled?

Seventhly,

Seventhly, And that of *Nestorius* may not be admitted, who devided the persons; one *God*, the other *man*. To hold this opinion would breed confusion.

Eightly, We may not omit the error of the *Monothelits*; these say *Christ* had but one will; as if his *soule* had beene deprived, of its proper *faculty*.

Ninthly, And that of the *Ubiquists*, who held that the body of *Christ*, at one time, might be in many places. But is it not written, that the *heavens* shall containe him, untill the restoration of all things? And if it were so, why are we commanded, to waite till he come? Or inioyned, to receiue the *Bread* and *Wine*, in remembrance of him? By all this you may see, what need we haue to grow in the knowledge of *Christ Iesus* our Lord. For all heresies, in the dogmaticall points of faith, are in, and about him. And may we not also from this ground, confute

Acts 3, 22.

1. Cor. 11.
26.

confute and reiect the doctrine of the *Romanists*? For doe they not extoll ignorance in the common people, to theskies? Trample the knowledge of *Christ*, as mire vnder foot? Esteeme it a matter of no moment? Better lost, than found? See their notes on the *Bible*, view their *bookes*, consult with their *Councils*, listen to their *Decrees*; And tell me, if this thing be *not true*? But shall we thinke this *Apostle*, to be in an *error*? Beside himselfe, when he penned this *Epistle*? Or may we safely imagine, the *Laitie* were not to learne it? Was that good for *Paul* (I meane the knowledge of *Christ*,) but naught for the people? Were this their Tenent sound; for what end did the *Lord* write the *law*, with his owne finger? Command it to be read before *men, women, children*? Was not all this labour in vaine, if ignorance were not to be blowne away? Why had the *Apostles* all,

Phil. 3. 8.

Neh. 8. 3.

Acts 2. 4.
&c.

all tongues, but that all nations might learne to vnderstand the Gospel? For what purpose was the Evangelist charged, to Preach in season, out of season? Or false Teachers checked, for Prophecying in an unknown & strang language? What praise can redound to good Iehoshaphat, who sent Levites through his land? To Lois, Eunice, for training vp Timotheus in the holy letters of a child? If knowledge were not necessarie in the vulgar sort? Our adversaries will not, for all this, stick to affirme, that ignorance, is the mother of devotion, among the common multitude: But we may more truly say, that shee is the *step-damme* of two cursed twinnes; superstition, & prophane-nesse. For take but a strict view of the inhabitants of our Northren parts, where the most know nothing, as they ought to know; And shall we not finde, how they be like *Elies Sonnes*, openly wicked?

2. Tim. 4. 2.

1 Cor. 14. 6

2 Chro. 19. 8.

2 Tim. 3. 15

1. Cor. 8. 2.

Acts. 17. 16

Iam. 3. 15.
16. 17

Vse. 2.

Mar. 5. 7.

wicked: Or, as the *Athenians*, wholly addicted to *Idelatrie*: Wherefore, this wisdom of theirs is not from above, pure, peaceable, easie to be intreated, and full of good workes: But from below, sensuall, earthly, and devilish. Thus we leaue them to doe with their own, what, and as they will.

This, in like sort, layes a sharp and deepe reproofe, on many amongst vs; who, though they professe themselues no *Papists*, notwithstanding tread in *their steps*. For haue they any knowledge of *Christ Iesus*? Doe they discern betwixt *Law*, and *Gospel* Precept, or promise? The *new way*, or *the old*? Aske them, who, or what *Christ* is? And can they tell? Truly, they vnderstand not whether he be *Jew*, or *Gentile*; *Male*, or *Female*. They hope he is a *good man*; And why should they not? These come short of *Sathans confession*: he could say, *what haue I to doe with thee,*
thou

thou Sonne of God? Thou Iesus of Nazareth? The blind beggar might reade such a lecture, who prayed O thou Sonne of David, haue mercie vpon me. So these mens backs be clothed, and their bellies filled their grounds stocked, and their lusts satisfied, they care no more for the knowledge of Christ (as our proverbe hath it,) than a Swine for a pearle, or the devill for holy water. They thinke religion, with Gall, to be but a matter of names and words. No reason can they render of their fault. The best signe of their Christendome is, that they were baptized: and, O, that their liue would testifie so much! But if they cry out, they are no drunkards, nor swearers; no theenes, nor vsurers; nor Papists, nor Puritans; goe to Church heare a Sermon, receiue (as they call them) their Easter rightings and contribute to a Preacher, why then they imagine they haue stricke all dead. We can,

(say

Mat 20.30

Act. 18.25.

1 Pet. 3.15

Luk. 19. 41

Ier. 9. 1.

Isa. 49. 4.

Hos 4. 6.

(say the best sort of such) our Creed, and our confession; our ten Commandments, and our Pater noster; And what need we more? Will not this serue our turne? Who would not pittie these people? And mourne for their miserie? What heart so hard, will not weepe over our Ierusalem? And with Ieremie, wish, that his eyes were a fountaine of teares, to bewaile the state of the daughter of this ignorant nation? What sinne more dangerous? More generall than this, no knowledge of Christ Iesus? And what lesse regarded? Lamented? Every man in his place, strives to be his crafts-master; ignorance of al kinds is hated, condemned: yet, this we haue in hand, is too much affected, hath great & many friends. May not the Prophets of these times, cry with them of former ages, we haue spent our strength in vaine? And: be people perish for want of knowledge? Heare this,

O ye sonnes of *Adam*! Will not God come in flaming fire, to render vengeance upon all who know him not? And if the blind lead the blind, shall not both fall into the ditch of condemnation? Vnderstand this at the last; that ignorance is the roade way to death and hell; And whosoever treads her hidden steppes, shall take vp his lodging in the land of everlasting darknesse. Be not deceined, God is not mocked: For what a man soweth, that shall he reape. He therefore, who scattereth the seedes of ignorance, shall gather the ricke of endlesse perdition, and destruction.

2 Thes. 1. 8.

Mat. 15. 14

And you, who haue so much knowledge of *Christ*, as thorow the vnsearchable mercie of God, may serue to saue your soules: be not content therewith, but be filled with Spirituall wisdome, and understanding. The more thou seest into this mysterie, the greater will be thy admiration. Take

Vse. 3.

Col. 1 9.

a strict view of the secret worke of the whole *frame of nature*, with the most skiltull and *curious inventions of profoundest men*, alas ! the better we vnderstand them, the lesser is our astonishment at them. But it is not So with *this*, and *these things* we haue in hand. For as our knowledge increaseth of *Christ*, and of his *acts of old*, the more wonderfull will they appeare vnto vs; because no sound reason can be rendred of the *forme of his person*, or manie of his *proceedings*. And truly, as our knowledge is augmented, our love will be inflamed, our *faith* confirmed; And all the actions of *grace*, the which flow from vs, bettered. *A man of understanding is of an excellent spirit*. His *affections* burne within him, his *confidence* is immoueable, and his *hope* never faileth, fainteth, why was *Paul* so resolute to doe *all things*? *Suffer all things*? He knew him *whom he had trusted*:
that

Pro. 7 27.

2 Tim. 1. 12

that the *Gospell* was the power of
God to salvation, the which he
Preached, professed. O that we
 could tread in this mans stepps!
 be like minded to him! He would
 reioyce in nothing, but *Christ*;
 speake and spread nothing but
him: He was never wearie in
 naming of *him*; and therefore
 in nine verses, he ten-times makes
 mention of *him*. *Christ* was the
 object of his *understanding, will,*
affections, faith, feare; yea *all in*
all. How would he chant it
 with his tongue, penne, when
 he smelled this *sweete savour?*
Pleasant odour? This *scent*, like
 sugar, did sweeten all the bitter
 sorrowes he sustained: like a
 pretious graine of *Amike*, per-
 turned his most stinking afflicti-
 ons. What marvaile then, if he
 desired to know nothing else, but
Christ Iesus, and *him crucified?*
 For what is the exactest know-
 ledge without him? But a blinde,
 vnprofitable science? *Faith?* But

Rom. 1. 16.

1 Cor. 1. 1.
 &c.

Col. 3. 11.

1 Cor. 2. 2.

a wild, groundlesse confidence? *Patience*? Except a stupid, sencelesse blockishnesse? Or any *internall habits*? *Morall actions*? But sowre grapes? Glistering vices? And though vnto some this may seeme a *paradox*; yet a *Christians*, who hath a *sound mind*, is a *thoroughly-wellfurnisht Artists*; *A Logician*: For he can argue, disput; and render a reason of his religion, by the *never-erring dictate of the spirit*. *A Grammarian*; who speakes, and that distinctly, with a new tongue, *the language of Canaan*, as a *Saint* an *Angell*. *A Rhetorician*: for he is able, by his pronounciation, to pierce the highest heavens, procure audience, and prevaile with the King. *A Geometrician*: measuring the height, depth, and breadth of the best and greatest *Globe*, the *Love of God*. *An Arithmetician*: numbring the dayes of old, and future ages; sinnes pardoned, prevented; iudgements

ments inflicted, remooued; fa-
vours conferred, promised; and
all things, how they are now or-
dered; and in their due season,
for ever shall be established. *A*
deepe Eagle-eyed Philosopher;
that discernes betwixt grace and
nature, flesh and spirit; And (O
great secret) how the *bodie*, fol-
lows the *temperature of the soule*
in a *regenerate Person*. Without
controversie, he who knowes
Christ, knowes *all things*: he that
is ignorant of *him*, nothing as he
ought to know. And in this sence,
as many more, *Christ* may be said
to be *all in all*, to *Iew*, *Gentile*; to
Barbarian, *Scythian*.

1. Cor. 81.
2

Col. 3. 11.

Vse. 4.

And O thou purblind want, and
dull-sighted moale, get wisdom, get
understanding of *Christ*, and for-
get not. Seeke into these *myste-
ries*, search into these so profound
depths: for they are more preti-
ous than *pearles*; And all thou
canst desire, are not to be compa-
red to them. Meanes thou hast,
if

if thou haue an heart, motiues strong and many, if thou wilt be allured. *He* who would be skilfull in any *science*, wil he not read, the *choicest* authors? Purchase the most ancient *mannu-scripts*? And be a companion to the *cunning Artist*? Shall we not then do this, and more too, for the gaining of so *excellent knowledge*? What if it make *not such a stirre*, and rattling in the world, as others? Is any like it? To be equalled to it? *If thou wander in thy spirituall progresse*, is not *Christ thy leader*? Art thou in doubt? Is not he the *author*? *Finisher of thy faith* Dost thou faint; he is *thy life, and length of daies*. Are not the *holy letters*, the swadling-bands wherein the *babe Iesus is wrapped*? That I say not, the expresse image of his *person*? Is he not made all things, compared to all things that he might win some of each ranke to know *him*? Thy *Bread and Wine*, do represent him thy *apparell* put thee in mind of him;

Ioh 16 6.

Heb. 12. 2.

Deu. 30. 20

1 Cor 9. 22

Ioh. 6. 35.

Rom 13. 14

him; and thy lying downe, resemble his lying downe of his life for thee. Is not thy rising up, a type of his resurrection? Or by way of allusion might be? When thou peepst into thy well-stored Chest, it will call to remembrance, the *Arke of the Couenant* for *Christ*, as it kept the *Law of righteousness* for vs. *I am the doore*, saith he, that thy out-going and in-coming might be in his name, with his leaue. *Let the trees of the Forrest* teach thee: the *Roses of the field* tell thee: the *light* instruct thee: and the *Rocks*, giue thee to vnderstand. What object lyable to *sence*, *Christ* assumes not to himselfe, that he might gaine some? Or leaue them without excuse, who will not *learne*? *Princes* and *poore persons*, point at him: *Hilles* and *Valleys*, are not without reference to him: *Bulles* and *Heifers*, *Rams* & *Lambes*, *Kine* & *Calues*, when they low and bleate, giue

M

some

Rom. 13.

14

Ioh. 10 7.

Ioh. 15. 10.

Cant. 2. 1.

Ioh. 1 9.

Mat. 22. 49

Mat. 4. 1.

Acts. 1. 10.

11.

some glimpse of him, call vnto him. Doth God all this for no end? No, no, he would haue vs to looke thorow the creatures, as for many opticke glasses, more clearly to apprehend the Lord Iesus Christ should be still in our hearts and hands; words and actions; all Christ, nothing but Christ. He who desires to know, or affect any person, before him, equall to him, or without him, is but carnall. For in all relations of husbands, wiues, children, friends, We should minde him: And where he is formed, we must fix our affection, on nothing else, no where else. Let but a gracious man walke in the desert, thus he saith to himselfe, in the like place was my Lord tempted: rest on the toppe of an hill, he mindes the mount from whence he ascended: throw vp his head, & behold how the winde driues away the darke cloudes, then he thinkes, these are the Charions
 wh ch

which carried away my master;
And one of these daies, he will re-
turne ryding on them: They re-
ioyce his soule as much, as Iosephs
waggon did his aged father, when
he saw it came to fetch him; his
Spirit is stirred, revived in him.
What can I more say? How
should I mooue thee? Induce
thee? No Satisfaction, but by
Iesus; going to the father with-
out him; or hope of heaven, but
in him. Consider now what I haue
said; and the Lord gve thee vn-
derstanding in these things. Amen.

Gen. 45.

27.

2 Tim. 2.7

Of our Lord, and Saviour Iesus
Christ.

Not to collect all we might from
this two-fold relation; we will on-
ly insist of this doctrine, that

Christ Iesus is mans Saviour.

Doct. 5.

I say mans; not the Ang. l. 1.
For the good, they are the elect of
God, kept their station, obeyed his
command; and so are confirmed
in a condition of everlasting bles-
sness: se. 2. And for the bad; they

1 Tim. 5. 21

Jud. 6.

Heb. 2. 16.

(as some will) fell from *God* without any *tempter*; And therefore he left them without a *mediator*. Or (as others hold) *sinned unto death*; And so are secluded from all *grace & mercie*, reserved in the *everlasting chaines of darkenes*, against the *indgement of the great day*. However it be (sure I am) that *Christ assumed not their nature*: and therefore, he is none of their *Saviour*.

And *Christ Iesus* } *Sufficiencie*.
is mans saviour, if }
we consider his } *Efficiencie*.

His *Sufficiencie* is that whereby he is able to save the *lapsed posteritie of Adam*.

And it consisteth in } *God-head*
his *two natures* the } *Manhood*

God, our *Saviour* must be, for these following reasons.

1 Tim. 2. 6.

1. That *Adams sinne*, and his *satisfaction* might be proportionable: an *infinite iustice* being offended, requireth an *equall satisfaction*. Mans sinne was *infinite* in regard of the *object Person* he offended

fended: *Christs sufferings* are infinite in respect of the dignitie of *his Person* who satisfied. And as *finite sinnes*, infinitely offended the infinite God? So *finite sufferings*, infinitely satisfied the infinite God.

2. And had not our *Saviour bin God*, how could he haue overcome *Sathan, Death, Hell,* and all the *Churches enemies*? If a *strong man* possesse the house, a stronger than he *must dispossesse him*, take the *spoyie from him*. This is he, who *came from Edom with Garments dyed, from Bozrah* trauiailing in his strength, speaking in *righteousnesse*, mightie to saue; whose *apparell was red*, like him who *treadeth the wine fat*.

Luk. 11. 22.

Isa. 63. 1, 2.

3. And what? May a *suretie* vndertake a debt, the discharge whereof would bring damage to himselfe? were not this, to be *instructed* *overmuch*? To *exceede*, and goe *beyond our bounds*? Now if *Christ* had not bin *God*, how should he haue layd downe his *life*, which

Eccle 7. 16

was part of the payment, and tooke it vp againe without detriment & losse to his *owne person*? But being *God*, he might, he did; And gained glorie by so doing.

4. This also was necessarie, that the iustice of the *Father* might certainly be satisfied; and mans salvation not contingent, doubtfull, For *Christ the suretie*, being *God*, it was impossible he should sinne, be seduced, or faile in the performance of his promise, keeping of his covenant: had he bin as *Adam* was, but a meere man, he might haue bin overcome by temptation; and then the *Creditor* had come short of his *payment*; the *debtor* of his *Salvation*. And is not a curse threatned to him, *who trusteth in man? Maketh flesh his arme?* And was there any *steadfastnes* found in the very *Angels*?

And man *Christ* must be; else no *sufficient saviour*.

1. That being our *kinsman* according to the *flesh*, he might haue

Jer. 17. 5.

Iob. 15. 15.

Iob. 19. 25

a true title and proprietie to redeeme vs, who by sinne like *Eſau*, haue sold our inheritance. And this the *Law* required; for the redemption of a brothers land, recovering his possession, And raising up of seed vnto him. *Ruth.* 4. 4.

Lev. 25. 24.

Ier. 32. 7.

2. And in that he might be subiect to the *Law*, lyable to passion: for the *God-head* is not bound to obedience, is *impatible*; neither in any tollerable sence, may be reputed *accursed*.

Gal. 4. 4.

3. It was the *Humane nature*, whereby *God* was offended, that suffered, and through the which his *iustice* was to be satisfied. And is not this equall? *Rom.* 3. 26.

Heb. 7. 12.

4. Finally, he must be *man*, else how could he haue a fellow-feeling of our infirmities? Comfort vs in all our miseries? And succour them who are tempted? It remaineth therfore for an infallible truth that the sufficiencie of our *Sauour* consisteth in his two natures; the *man-hood*, made subiect to passion,

Heb. 2. 27.
and 4. 15.

passion; And the *God-head*, gaue
dignitie to his *sufferings*. Now we
are to speak of *Christs effuencie*;
what it is, & wherein it consisteth.

The efficiencie of Christ is that,
whereby he worketh all in all things
necessarily required for mans sal-
vation:

And it consisteth in { *Doing.*
 Suffering.

The *Law* after mans fall exacted a double debt: the *one*, in that it was not *observed*; the *other*, for that it was *transgressed*. Wherefore *Christ our Saviour* must not onely by his *active obedience*, discharge the principall: but by his *passive*, giue satisfaction also for the *forfeiture*. And hath he not wrought this great worke for vs? Is not his *Sufficiencie* brought into act? For *Iesus is dead, risen againe*, hath fulfilled all rightconferesse, and sitteth at the right hand of God to make intercession for vs. When he sayd it was finished, it immediatly was finished. For the

1 Thes. 4.
14.

1 Joh, 2, 1.

the *deb:* is discharged, the *paiment* accepted; the *bond* cancelled, and the *Quittance* receiued. May we not then conclude, that *Christ Iesus is mans Saviour?* *Mans*, I say, not the *Angels*.

Vse. 1.

The which serveth, first to confute that ancient error of *Origen*, who defended, that after *fifty yeeres* of *Iubilees*, the *Diuels* should through *Christ* be saved. But are they not reiected of *God*? Is not their finall doome denounced? Where haue they any promise made to them in the *holy letters*? Were the *Prophets* and *Apostles* sent to preach to the *Apostat Angels*? And do they not, in that saying, (*art thou come to torment vs before the time?*) manifest despaire & condemne themselves? Some affirme, that this was a *Godly error*; but the least *abberration from the truth*, is a sin. And why should any *man* seeme more mercifull, than his *maker*.

Mat. 8 29.

This also checketh the infidelity

Vse. 2.

M 5

of

of the *Jew*, who denieth *Christ Iesus*, & expects another *Saviour*. But where is the *tribe of Judah*, out of which he should spring? The family of *David*, of whose seed he should come? *Bethlehem*, wherein he should be borne? *Ierusalem* into which it was *Prophecied*, he should ride on an *Asses foale*? The *second temple*, in the which he was to be seene? Or the *Arke of the Covenant*, that was a *reall type* of him? And what people can those be, whom the *Prophet* hath foretold, that for *many daies*, shall be *without a King, a Prince, a Sacrifice an Image, an Ephod*, and a *Teraphim*, if not the *Jewes*? For of them, and none other nation vnder heaven, at this season can it be verified. They cryed *crucify, crucify him*; and let his *blood be upon vs & our posteritie*: and doth not the curse follow them as they wished? Who so ignorant, but may see it? Or incredulous, doth not beleue it? Certainly,

Hos. 3. 4.

tainely, the fell opposition of the *Gospell*, the successe, not withstanding it hath, and the great portion of the *Spirit* which is powred on the common people, had we no other arguments, may seale this truth vnto vs, that *Christ Iesus* is already come, and is our onely *Lord* and *Saviour*. Pray we therefore for this dispersed and despised generation, that *the vaile may be taken from their eyes, and they turned to the Lord*. Let vs againe and againe petition the *God of al spirits*, to open their dark minds, that they may see him whom they haue pierced, mourne, as *Hadadrimon* in the valley of *Meqiddo* returne to their maker that there may be one sheepe and one sheepeheard. The time was, when we were without *God*, without *Christ*, and they remembered vs; then, in the depth of this their misery, let not vs be vnmindfull of them: but wish vnfeinedly and continually, that
Indab

2. Cor. 3.

16.

Judas may dwell in the Tents of Iaphet.

Vse. 4.

And if *Christ Iesus* be mans Saviour: Let vs all be acquainted with him, loue him, praise him; And place our whole confidence in him. Who would be ignorant of such a friend? Not affect him of whom he is so much affected? Blesse him, from whom we receiue all good things? And relie on him, who is all-sufficient to relieue them that seeke vnto him? For whom dost thou keepe the prime of thy *affections*? Is any more worthie of them? In whom dardest thou fixe thy *faith*? *Man*? Or *Angell*? Who del rues the glorie of this great worke? Any but *Christ*, who treade the wine- presse alone? And that this doctrine might the more moue thee to execute all obedience due to the *Lord Iesus*, consider with thy selfe, what it is to be *saued*.

In the Scriptures *Saluation* hath a sweet sounde: it, like the nomination

nomination of a King, carrieth a great Maiestie with it; the one & other rings a pleasant peale to the soule, as *Aaron's* bells did to the eare in the Sanctuarie. Marke, I pray thee; Is it a small matter, to be sonne in law to a King? *Naball* made a feast, like a King. The *Corinths* did reigne as Kings, vnder this word King, what is not, to be desired, comprehended? Shall we not heare as much of that we haue now in hand? Heare my beloued brethren! *Lera!* Thou art my strength, and my Salvation. Behold, I bring you glad-tydings of Salvation. Let me now go hence in peace: for mine eyes haue seene thy Salvation. Restore me to the former ioy of thy Salvation. But because many heare it, few vnderstand it; we will insist a little to vnfold it:

Salvation, strictly taken, is a preservation from euil. God first createth, then conserveth: for a thing must haue a being, before it can be

Salvation defined.

Psal 36.6.

belaved. *Non Ens* is not incident to perdition, damnation. For accidents cleave to reall *subiects*, as the *Art of Logicke* truly teacheth *Conservation* immediately succeedeth, *Creation*; and *gub.rnation*, *conservation*. For when a thing is, it may be *conserved*: And being so, *governed*. Now be it *person* or *thing*, if kept from evill, it may be said to be *saved*: In this sence the Lord *saveth man*, *beast*; all *created things*, the which are not consumed annihilated.

Consider, that the *evill* from the which he *saveth*, is of *sinne*, or *punishment*; And the former is the cause of the latter. The *evill of sin* is two-fold; *reginall*, and *actua'l*: both of which *Christ* hath freed vs from. For our *depraved nature*, thorow the powerfull operation of his *Spirit*, by degrees shall be repaired: And our *actual transgressions* shall be remitted. never laid to our charge, Now for the *evill of punishment*

nishment, it is manifold; some whereof we will mention.

1. The principall is, *the wrath and revenging iustice of God the Father*, into whose angrie hands it is a fearefull thing to fall: For his frowning countenance, like a pinching frost the tender grasse causeth the whole glorie of man to dye, to wither. But thorow the death of Christ, of enemies we are made loving friends.

Heb 10 31

Rom 5 20

2. A second is, *the rigour and cruell heauie threat of the morall law*; a burden that we nor our fathers were able to beare; but being imposed, presse vs downe into the lowest depth of the bottomlesse pit. Now Christ hath tooke this yoke from off our shoulder, by fulfilling all righteousness; so making peace.

Acts 15. 10.

Mat. 3. 15.

3. Another is, *the rage and implacable malice of the Devill*. For our Captaine Christ, hath loosed his strong holdes, dissolued his cursed workes, bruised his head,

Gen. 3. 15.

1 Ioh. 3. 8.

and

Rev. 17. 14.

and made frustrate his exploits:
So that we shall combat with,
conquer, overcome him. For doth
not *the Lambe take our part?*

1 Sam. 16.
14.

Pro. 18. 14.

4. The fourth is, the *guilt, and*
sting of conscience, whole worine
would haue still knawed vs
at the heart, sucked our blood
and haunted vs, as the evill Spirit
did *Saul*, till the day of our dis-
solution. *A wounded Conscience,*
who can beare it? A byde it?
It is the extreamest of all extre-
mities: not to be matched.

Exod 12. 31

Dan. 5. 6.

1 Sam. 25.

1 Cor. 15.

55.

5. A fifth is, the *manie vglie*
fearfull misshapen forms of death.
Hath not the sight of this horrid
monster, made the stoutest,
strongest heartes to tremble?
Was *Pharaoh* (thinke we) a
puling babe? *Balhazza*, and
Naball, No bodies? Yet hearing
of this *Sergeant*, did not their
spirits faile within them? But,
thanks be to God, we haue ob-
tained *victorie, against this guest,*
thorow Iesus Christ.

6. The

6. The last is, *from hell*: an house of darkenesse, dread, terror; where is *weeping* and *gnashing of teeth*. *Egypt* to this place, might haue beene a *Paradise*; *Meshech* and *Kedar*, Cities of *content*. Thus you see in parcells (though but in part) what we are saved from. But consider *Salvation* in his largest latitude, then this is not all. For it is not onely, a *preservation from all evill* of *sinne* and *punishment*: but a *procuration of everie good thing*; and an *everlasting tenure in respect of both*. For that which maketh mans *Salvation compleate*, is the constant freedome from *all the evils*, with the *fruition of all good things* which can be mentioned; Yea much more, than eye hath ever scene, eare heard; or hath entred into the heart of man and that for ever and ever.

Iob. 10. 22.

Mat 8. 12.

Psal. 120. 5

Rev. 21. 4.

1 Cor. 2. 9.

Psal. 16. 11

But it may be *Obiected*, that

Obiect.

we are not *thus* saved: For *originall* sinne is not abolished, *actuall* prevented, nor the *evill* of punishment from mankind removed: we are also weake in *grace*, of small abilitie to *doe well*, and dwell among the *Serpents seed*, in a *land of warre*.

Resol.

Psal. 2. 7.

What of all this? Consider, that the *Scripture* calleth things which yet are not (for the certaintie thereof) as though they were already consummat, perfect.

Obiect.

Thou wilt further reply, how can this stand with *Gods justice*, to deferre a discharge, when by the *Suretie* his justice is *satisfied*, and the full deb: discharged?

Resol.

Why not? 1. For when the *Law* was violated, the highest measure of Death and damnation was not immediatly inflicted, but by degrees: may not the *Lord* then for a season, reserve

reſerue the libertie of his *mer-*
cie, as he did of his *iſtice*?
What letteth? 2. Againe,
though *Chriſt* vndertooke the
payment for mans ranſome,
and was the *Lambe ſlaine from*
the beginning; Yet was it not
actually diſcharged, vntill *Chriſt*
had *actually ſuffered*; which
was, after mans fall, many
hundreds of yceres. Now if
the *Suretie* deferre the payment,
why may not the *Creditor* the
remotion of the puniſhment an
equall ſeaſon? 3. Thirdly, the
promiſes, as the *threats* of God,
for the times execution of them,
are with limitation, reſervation.
The threat runnes thus: *Thou*
ſhalt dye: The promiſe thus:
Thou ſhalt live: no diſtinct
time being mentioned. Who
then hath cauſe to complaine a-
gainſt Gods proceedings? At
the *fulneſſe of time*, which he
with him ſelfe hath reſerued,
man ſhall be ſaved. 4. And
Finally,

Finally, were we borne without our *originall corruption*, kept from *actuall transgression*, freed from all kindes of *afflictions*; And should in a moment, partake of the *fulnesse of Salvation*, we should not so clearly apprehend the *iustice* and *mercie* of God the Father, the *love* and *pittie* of Christ our Surety, nor the worth of our *Salvation*. What if a father ransom his *child*, is it amisse to let him lie a time in bondes? Fetters? No, no: his purchased freedome by that meanes, will be in his apprehension, the more worth, better welcome, being afterwards inioyed. Thus you haue a glympse, as thorow a small crevise, of your *Saviour* whom; and of *Salvation*, what they are: Now blessed are ye, if you make the true vse of them. Wherefore, let these things before thine eie, presse them on thine heart; And

Ioh 13. 17.

Prov 3 3.

And let them never slip out of thy minde. Was it so great a favour for the *Israelites*, to haue *David* for their King? To be freed from the *Law* of the *Medes* and *Persians*? Delivered, after seventie yeeres Captiuitie, out of *Babylon*? For *Iacob* to be reconciled, to his angrie brother *Esau*? *Naaman* to be cured of his *Leprosie*? The poore woman, healed of her bloudie issue? And *Nabuchadnezzar*, to be restored to his kingdome? Than, what is this we haue in hand? What words can suffice, to chalke out the worth of *Christs Person*? Or mans salvation? All mercies, are miseries: all miseries, mercies to it, and him. May not a *Christian*, vpon a farre better ground, than *David* of his *Ionathan*, say of *Iesus*, verie kind hast thou beene vnto me? Make inquirie, is there none of *Gods familie*, to whom I may shew fauour for *Iesus sake*?
Did

Psal. 1.2.

2 Sam. 18.3.

Hest. 8.16.

Gen. 33.10

2 King. 5.15

Mar. 5.2.5.

Dan. 4.36.

2 Sam. 1.26.

2 Sam. 9.1

Exod. 15.

Iudg. 5.

1 Sam. 4. 5.

Gen 45. 14

Did *Moses* make a Psalme, being deliuered out of the hands of *Pharash*? *Deborah* sing a song, when *Sisera* was slaine? The people shout, when the *Arke* came backe, that the earth rang againe? And old *Iacob*, weepe for ioy, *Ioseph* being yet alive? Will it then well become *Christians*, to be sad, dumpish, melancholy, seeing *Christ* and *Salvation* be come to their houses? When I cast mine eye, take a strict view of such as are accounted *Christians*, would be reputed forward *Professors*, how they hang the head, fould their armes, fetch deepe sighes and bitter, thinke I then, *Iesus*? Thou art sure but a name; *salvation* but a sound: else why shold men be so dead? So heauie-hearted? May not *worldlings*, who onely haue their portions in this life, rise vp in iudgement against vs? For are not they more merrie? More iocund than

than we *Christians*? Whence should this wrong to *Christ*, this disparagement to *salvation* proceed? Is the sacred bloud of the *immaculate Lamb*, exhausted?

Heb. 12.

24.

Doth it not still speake *better things, than that of Abels*? What?

Is *Salvation*, worne away?

Growne worse, in this last age of the *world*? Or doe *men* ima-

gine, that now they are borne without *soules*, as some of *Haly-*

sax Nuttes grow ripe, yet want kernels? Surely we may feare,

there be some who thinke so.

For what doe our *Gallants*, but

swear by *Iesus*: Our poore the shame and staine of our nation,

except begge in *his name*? O

Iesus? Thou art little knowne,

lesse regarded: And *Salvation*:

Seldome talkt on, nought set

by. But O thou *man of God*,

who by experience hast felt the

worth of thy freedome, runne

to *Iesus*, hugge him in thine

armes, salute him with an *holy*

Rom. 16. 16

kisse,

1. Cor. 4. 7.

Rev. 4. 11.

Mat. 13.

kisse, make him the Crowne
of thy ioy, and thy onely Com-
panion: Builde him a Temple,
sing praises to his sacred person,
and consecrate thy whole selfe,
not a Leg, or an Arme vnto
him. For what hast thou, that
from him, and by him, and for
him, thou hast not received?
Christ to a Christian, must be
all in all; all in all things. What
is wealth without Christ, but
rotten stinking dung? Pur-
ple, and fine linnen, but pollu-
ted menstruous clouts? A
stately Pallace? But a verie
Pesthouse? I say more; how
that all lone without Christ, is
but passion, zeale furie, ioy
madnesse; And hope but dei-
paire. All therefore he must
be, or we are nothing at all.
Wouldst thou be that wise
Merchant? Then sell all the
little that thou hast, to buy
this Pearle, to compasse this
Commoditie. What wealth of
more

more worth? What gaine equall to this? Wherefore goe, get thee to *Iesus*, for the *matter of thy iustification*. Mixe not thy puddle, with his *Purple blond*; thy ragges, with his *Kingly costly rayment*; thy best deedes, with his *unmatchable dignitie*: Blend not thy Pigeon plumes, with *these Eagles feathers*; thy sowre gourd, with *this swete Grape*, least thy garments *defile thee*, thy food *empoysen thee*; and death be found in the pottle. Flee to the fountaine *Iesus*, to fill thy emptie vessel with the *water of Sanctification*. Drinke heartily thereof, and be satiate. Shall he *save* thee, & want power to *Sanctifie* thee? Or is the *Spirit* vnable, vnwilling to apply the whole *purchase*? Is it late to thinke, that the *second Adam* hath not recouerd, what the *first* lost? And if he haue, shall not we be partakers of it? Then lay thy policie, bend thy might, and endeavour thy

N

selfe

selfe, to support his praise, reserve his fame, who hath *Saved thy Soule*. But, (alas!) many esteeme, prize, value an Hawke, an Hound a Cocke, a Card; a Ruffe, and Cuffe before *Christ* and *Salvation*: I say no more of such, or to such; but I wish that another day, it be not deeply layd to their charge.

Amen.

F I N I S.
